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For the Churchman.

Lays of Holy Church.

NO. XVII.

Paradise.

I watched, within my dream,
A deep and mighty stream,—
One bank was laden with the forest green;
The other a fair lawn;—
So that the tide rolled on
Half in the shadow, half in golden sheen.

So death's dark river flows,
Shadowed by many woes,
Gloomy and horrid where it meets our sight:
But on the other shore,
Calmly the waves roll o'er,
And on them Paradise pours all its light.

By that eternal strand
God's holy Angels stand;
There stand the armies of the ransomed blest:
Ready with outstretched palm,
And golden harp and psalm,
To welcome His beloved to their rest.

There the bright-pinioned air
Is eloquent with prayer,
With chanted canticle and solemn song:
There they of Heavenly birth
Plead for the Church on earth,
With pleadings, earnest, tireless and strong.

There the departed good
Eat of the living food,
Drink of the chrystal water pure and calm;
There do the chosen raise
Anthems of endless praise,
And strike the strings to God and to the Lamb.

Hark! through the silence, far
From the pale earth's dim star,
Waileth the litany for spirits fled:
Cometh with mournful breath
Turned into joy by Faith,
Earth's supplication for the faithful dead.

O, land of endless rest!
Home of the crowned and blest!
When shall I stand upon thy solemn shore?
When here my task shall end,
And, with my God and Friend,
All toil shall cease, all sorrow be no more!

S. Augustine, 1845. ACOLYTUS.

From the True Catholic.

Review of Dr. Arnold's Life and Correspondence.

As to his views of the English Church. He had no sympathies with the *soi disant* "Evangelicals," however much of praise they may be disposed to lavish on him now, for his opposition to certain other persons. He saw as clearly as any body could, the utter incapacity of Clapham tea parties to grapple with the world's necessities, and he was by far too real a man, not to despise that hollowest of all formalism, the formalism of a Puritan. Thus he speaks of the "ignorance and narrow mindedness" of the "Evangelicals;" and his biographer mentions, "his strong sense of the obstacles which, (as he thought) their narrow views and technical phraseology, were for ever opposing to the real and practical application of the Old and New Testament, as the remedy of the great wants of the age, social, moral, and intellectual." But then, on the other hand, he had not a whit more of liking for High Churchmen and their views; which indeed he considered as embodying that doctrine of a false Church, by which the real Church was so early overlaid and destroyed. The Oxford School, as it is termed, or as he regarded it, High Church principles fairly carried out, he detested, and no words are strong enough to express his dislike. This was his position with regard to two, or if the reader chooses, three of the phases of opinion in the existing English Church. But there is yet another phase, namely the latitudinarian, and it is under that, that Dr. Arnold finds his place.

His views of the Church of England, historically considered, if we may be allowed the expression, that is not as made up of existing persons, grouped under phases of opinion, are not a little strange. And we venture to say, that had they been found in other quarters, they would have awakened a severity of censure, which now they have not. The more he thinks of the matter, "the more intense is his wonder, at the language of admiration, with which some men speak of the Church of England." He cannot imagine how any similarity can be discovered, "between the government of the Church of England and that of the most ancient Episcopal Churches," by "those who regard resemblances or differences of government, to consist in things more than names." Mr. Ward thinks so too, and if one only dwells on the statute of *præmunire* and the *congé d'elire*, we confess that we scarcely wonder. He considers that "historically, the Church of England is surely of a motley complexion, with much of good about it, and much of evil, and no more a fit subject for enthusiastic admiration, than for violent obloquy." "Our Church bears," he says, "and has ever borne the marks of her birth; the child of regal and aristocratical selfishness, and unprincipled tyranny, she has never dared to speak boldly to the great, but has contented herself with lecturing the poor." These are a few out of many extracts that might be made, but they may suffice to show the tone of his opinions. To our mind they have a latitudinarian air. Not that a faithful and affectionate son, may not perceive, deplore, and, reverently, even reprove defects. But the tone makes all the difference. In Arnold it is not the fact of criticism that we object to. But its tone is cold, harsh, critical and hard, not loyal and loving. To our mind the tone of Mr. Ward's criticisms is better, though certainly bad enough.

But it is in the matter of subscriptions, whether to creeds or articles, that Arnold's latitudinarianism is most clearly developed. Indeed, we doubt if it has ever been surpassed. The Paleyan scheme certainly did not go beyond it; and No. 90 falls very far short of it, for that only deals with the articles, while this embraces also the creeds. Here again he shall speak for himself; and it may not be amiss to say here, that he had a dislike of all articles, preferring a liturgy and catechism as bonds of union, in which he says, "truth becomes more Christian, just in proportion as it is less theological." Writing to an old pupil, on subscription, he declares: "My own answer must be clear to you from my own practice. *I do not believe the damnatory clauses of the Athanasian creed, under any qualifications given of them, except such as substitute for them propositions of a wholly different character.*" "But I read the Athanasian creed, and have and would again subscribe [*sic*] the article about it, because I do not conceive the clauses in question to be essential parts of it." . . . Now of course the question is not as to the abstract matter of belief or non belief. It is as to reception and use. And we must confess, that while no mitigation, no explanation, no modification of the clauses in that creed which have been deemed so objectionable was admitted by Arnold; nothing in short but the absolute substitution of another proposition; we must confess that the ingenuity which would contrive to use and profess a belief in the Creed in question, is quite beyond us. Nay, that it exceeds even the most paradoxical of Mr. Ward's positions. And yet, with that odd insensibility to his inconsistency, which we have noticed before, Arnold in this very letter berates the principle of No. 90! Why surely if No. 90, be the positive degree in casuistry, his positions are the superlative. The utter latitudinarianism of this view is abundantly evident.

Again, in a later letter to the same person, he says: "I have been satisfied now for many years—and wonder almost that I could ever have been otherwise,—that Ordination was never meant to be closed against those who having been conscientious members of the Church before, and wishing in earnest to be ministers of the Church now, holding its truths, and sympathising in its spirit, yet cannot yield an active belief to the words of every part of the Articles or Liturgy as true, without qualification or explanation." This touches on the difficult question of the relation between the Liturgy and Articles, upon which we certainly do not feel able to enter. Only it would seem on all grounds, *a priori* or historical, that the Liturgy was a more stringent and solemnly bound thing upon the clergy, and to be explained and qualified more carefully and reverently than the Articles. If for no other reason, yet for its especially sacred nature. Still it is clear enough whether in regard to one or the other, that Arnold opens a pretty wide door. He was in favor too of a declaration instead of a subscription; and we are glad to believe would have stood to his opinion even in these days, when Drs. Hampden and Faussett, who originally were with him, have been anxious for the sake of a temporary personal triumph not only to give up pushing the matter of a declaration, but even to make more stringent the bonds of subscription. Happily for the Church, they have been fairly shamed out of their plan.

This latitudinarianism, the root of which we have already indicated, exhibits itself in many other things. In certain very painful expressions concerning our Lord as the second person in the adorable TRINITY, which indicate notions that seem always to accompany low and uncatholic views concerning His mystical Body; in letters to Jacob Abbot, praising those wretched specimens of New England taste and theology, "The Corner-Stone" and "The Young Christian;" and in a sympathy with Archbishop Whateley's excessively loose ideas concerning the Christian Sabbath. Ideas, which it is understood that his Grace consistently carries out, but which we fully believe Arnold never could. So much then, for Dr. Arnold's position, with immediate reference to the English Church. With a few extracts, showing his views as to the Roman Communion, which will need but little comment, we shall pass to the all important question, of his ideas of the Church Catholic.

There is little need of saying, that of the Romish Church, he was a thoroughgoing and an uncompromising foe; and that, notwithstanding his support on political grounds, of what has been termed Catholic Emancipation. But then he was not a blind, Exeter-Hall,—New York Tabernacle,—opponent. He did not belong to that over-fearful class, who are represented very fairly by the timorous maid servant, who wrote from an old country house to her London friend, that her fears were terribly excited, by reason of there being "just at her bed's foot *an itch* in which there was once no doubt *an idle* worshipped by the nasty monks." He would have nothing to do with the scheme, that from its chief advocate in our day we may venture to designate as the Charlotte Elizabethan, and which jumps from the Apostles to the Vaudois, and from the Vaudois to Luther. He counts it as utterly absurd, "to talk of Popery as the great Apostacy, and to look for Christ's Church, only amongst the remnants of the Vaudois." He was disposed too, to be somewhat chary in the charge of idolatry in principle, however clearly he could see it, as alas! who cannot? in practice; "I never wished to mince the matter with their practices, but still in principle, I cannot call the Roman Church an idolatrous Church, in that strong sense as to warrant Faber's conclusions." Nay he even dared to question the Calvinistic tradition of Antichrist; "The good Protestants and bad Christians have so long talked nonsense, and worse than nonsense, about Popery, and the Beast, and Antichrist:" and he could see that there were other superstitions beside those of Rome.—"The Puritans and Evangelicals, whilst they disclaim Popery, undervalue the authority and power of the *Church*, not of the clergy, and have a *bibliolatry*, especially toward the old Testament, quite as foolish and as mischievous as the superstitions of the [Roman] Catholics." We assure the reader, we have been making extracts not from Messrs. Froude, Newman, and Ward, but from Dr. Arnold's letters and journals. They may suffice to exhibit his notions of the Roman Communion, and the merely Protestant scheme. What he did consider the prime principle of Popery, and how he regarded it, will come under notice by and by.

We come now, to the all important question concerning the Church Catholic. And here, we must take leave in the beginning to make a distinction. Dr. Arnold, we think, did believe in *a* Church Catholic, but not in *the* Church Catholic. In other words, he had a doctrine concerning the Church. But it was Dr. Arnold's doctrine, and not the Catholic doctrine. We know that he in one place professes his agreement with Pearson's exposition of that Article in the Creed, with the exception of only one line. An exception, by the way, which may be of considerable importance. At any rate, Pearson's exposition is couched in terms that from the necessity of the case are somewhat general; and Arnold may have attached his own signification to them, even as he did to the Article in the Creed. To hold the Catholic Faith, is not merely to hold the Creed, but to hold it in a Catholic sense. Here it was, that so far as this point is concerned, Arnold failed.

We shall briefly notice his objections to the Catholic Doctrine of the Church, and then go on to examine the scheme which he would have substituted in place of it. This done, we shall tax our reader's patience no longer.

In the first place the Catholic view of the Church, as a spiritual kingdom, with a Priesthood derived in Apostolical Succession, reflecting and representing the Lord's threefold office, Prophetical, High-Priestly, and Royal, this Arnold considered the very heart and core of Popery; and to it he continually applies the terms, Judaism, Priestcraft, and Antichrist. Nor does he shrink from the point to which this view led him; and roundly asserts that "Antichrtst was in the Church from the first century," referring to this very thing; does not hesitate to say that while St. Paul was in Rome, Judaism and Priestcraft occupied in this wise the eastern Church, "never alas! to be wholly put down;" and expresses his conviction that from the very earliest days, "a false Church had been put in place of the true one." Here was self-confidence carried to its highest pitch. A Church and Priesthood before his eyes for eighteen hundred years, and nothing else save in insulated spots: Christ's promise before him, too; and yet he saying, that the Church of "seventeen centuries" past, was Judaism, Priestcraft, Antichrist!

Now these two last words, Priestcraft and Antichrist, are really only catchwords. And we must express our wonder that Dr. Arnold, gentlemanly in everything, could descend to the vulgarity of using them. When the latter even is used as anything but a catch word, there is such an awful mystery about it, that it will rarely come to the lips. But the more awful the words, and that even in the case of those whose common use is profanity and sin, the more vulgar it is to use them commonly. For such is the strange law of things. And as to the other epithet, we wonder, if possible, yet more, at its adoption by Arnold. It grates on the ear, and pains the eye. We involuntarily listen again, to be assured that his lips really uttered it; we involuntarily pause on the word, to make sure that we have not misread it. He clearly wanted some epithets, and these were ready to his hand.

But the charge of Judaism is another thing, and deserves a little more notice. Precisely why Arnold uses this word, we do not see. Some confused notions about externals and signs, and priestly descent, &c. probably suggested it; and then mistaking its vagueness, for a depth which baffled his powers to fathom, he came to reverence it, and installed it as his favorite epithet. And this by the way, we believe to be the true history of half the epithets men use. Now of course no one denies that there is such a thing as Judaism, any more than that there are such things as Antichrist and Priestcraft. There have always been in the Church Greeks and Jews: but neither have entirely occupied the Church at any one time, far less has either occupied it ever since the Apostolic age. Here was Dr. Arnold's first error. Then as to the distinctive characteristics of these parties. What these are, has been shown with his usual learning and ability by the Bishop of Maryland, in his invaluable sermon, entitled "The Apostle in his Master's House." And we would recommend any one, who is taken with Arnold's notions, to read that sermon, and get his views cleared up. Arnold confounds natural descent, with spiritual descent; birth as a Levite, with the laying on of hands: the assumption of the Priesthood into the line of Judah, with its extinction; form and formula without spirit, with form and formula with spirit; externals leading men's minds to spiritual convictions, with spiritual convictions finding utterance and expression in externals; the pattern given in the mount, with Heaven opened to St. John. And in this consisted his second error, which joined with the other, made up his notion as to Judaising. An error from which less self-sufficiency, would, we are fain to believe, have saved him.

Another difficulty which Arnold had, with the Catholic doctrine of the Church, was that it substituted the clergy in place of the Church. And this supposed substitution, came in for a full and liberal application of his favorite epithets. In one place he speaks of the *jus honorum* or office in the Church, as a smaller thing than the *jus civitatis* or right of membership, and seems to think he is saying something to which no Catholic will assent. Whereas he is totally mistaken, and by his very supposition shows his ignorance. For the true Catholic, recognises in Baptism the root of all spiritual prerogative whatsoever,—the general capacity of all that every other ordinance can specially confer—the *lay priesthood*, which Tertullian and others after him, have considered to hold in solution all other grades and developments of the Priesthood. "Where is the Catholic who does not assign to the grace of Baptism a higher place, than to the grace of Orders?" Now here, in Arnold, was an out and out mistake. And all that can be said, is that he was in the wrong. Indeed were it not sad, to see a man laboring under such a mistake, it would be simply ludicrous to hear him say, that by the Catholic scheme, the clergy were considered as composing the Church! and their rights and privileges alone were cared for!

Thirdly, he objected to the Catholic creed, that it did not present man in his individual relation to the Redeemer, but interposed what he called an unwarranted Mediator, namely a Priesthood and Sacraments. This is, in fact, though perhaps Arnold did not know it, the ordinary ultra-Protestant and Puritan view, which is annually retailed among us by orators and sermonisers and speechifiers, *usque ad nauseam*. To answer it, would require a treatise. But we shall venture on a few suggestions, which seem to contain the elements of its refutation. Whatsoever relations Christians have to God, they have them through membership in the Mystical Body of His Son. Now certainly, there are relations direct and immediate, such as that of prayer or praise, or the sacrifice of body and soul. Then, too, responsibility is immediate in all cases, and strictly individual by necessary consequence. But, beside individual acts or duties, and immediate relations to God, are there not matters, in which God himself has placed something between Christ our Lord and the believer's soul, while yet the individual, immediate, and direct responsibility of the believer remains, as it ever does remain, unchanged? "Repent and be baptised;" what is this but precisely such a case? Here is an individual act of the Spirit, in which immediately, directly, and at once it comes into communion with the Lord. But there is also an accompanying act; in which God himself has placed between Christ and the believer's soul, an external thing, administered of course by another than the believer's self. And yet in both acts, in repentance and the reception of baptism, the relation of responsibility, is immediate, direct, and individual. Now, here is clearly an instance of the very thing Arnold condemns, in language that he can hardly make sufficiently strong. Yet in so doing he condemns a Divine rule, and therefore his objection is good for nothing. It sounds well in these days, at least it has a taking tone, but it is really utterly unmeaning; or if it mean any thing, it condemns Almighty God, and Holy Scripture. Until, therefore, Arnold proved that the Catholic Church in this matter, went beyond the Divine warrant, he proved nothing. But for this he did not try. He stumbled at the very idea, and began to cry Antichrist.

Now, the truth is, that the Catholic theory alone, harmonises man's corporate spiritual existence, with individual relations, and individual responsibilities to God. It alone binds men in one, by the bond of the Spirit, and the gift of high prerogatives and heavenly graces, of which union with the Body is made a condition; while yet in interior duties, and individual responsibilities, it preserves individuality to each single soul. In a word, it avoids that utter sinking of the individual into which some appear to have fallen; and also that undue exalting of the individual, and sinking of Christ's Body Mystical, which is the glory of ultra-Protestantism. But in this matter, Arnold was an ultra-Protestant; and would have harangued on the subject of individualism, as fluently as any New Haven Theologian, or Plymouth rock Orator. Utterly unconscious, meantime, of the extent,—awful indeed,—to which his condemnation reached.

Such were Arnold's objections to the Catholic doctrine concerning the Catholic Church. Objections into which it is clear, that a man trained in any thing beyond the hap hazard English training in Theology, could never have fallen. Let us now see what scheme he chose to put in place of it; for, with entire unconsciousness of its presumption, and a sincere belief that the world's good depended on it, such a scheme he had, and such a substitution he proposed. It was a scheme imbibed from his favorite Grecian History, and nourished and developed by his position as head of a great public school.

We all know something of that dim vision which occupied the Grecian mind, and seems as it were a foresight granted of God, of the Divine Kingdom of our Lord. That πολις, which was the nearest approach that unassisted man has ever made, to the Church of Christ; and which Aristotle makes the head and fountain of all unions among men, even as the Christian philosopher will allot the same office to the true πολις, the Church. It is obvious here to refer to Plato's *Respublica*. Now it was this very revived heathen notion, which filled Arnold's mind. The peculiar line of his studies, uncorrected by a clear knowledge of the true doctrine on this point, almost of necessity led him to it. And his position as the head of a great school had a necessary and a continual tendency to confirm him in it. And these two facts abundantly account to us for Dr. Arnold's conception of his Church-State idea, and the continual strengthening in it, which kept pace with his advance in life.

Of the abstract idea, we can find no words strong enough to express our abhorrence and detestation; and if we enter an express caveat against being supposed to extend this feeling to Arnold as holding this idea, it is because our age and especially our country, is on this point almost unimaginably stupid. Exhibiting in its inability to separate these two conditions of a notion or opinion, its own maliciousness, and superficial way of looking at truth and error. In Arnold's view the Church and the State were one and the same thing, and in any attempt to distinguish between them, there lay the very *primordia* of priestcraft and popery. To such an entirely consistent development, did he carry out this view, that he actually plans to have authority given by the civil legislature, to civil and military officers to administer Holy Baptism and the Eucharist! In his fear lest the clergy should be considered to constitute the Church,—a notion to which nothing can be more repugnant than the Catholic system,—he forgot almost that they had any place in it. He would have had them mingled as much as possible in civil administrations, and have brought the civil officers as much as possible into ecclesiastical. In a word, he could not understand how while the Divine Kingdom was to absorb into itself all human empires, it was not to be absorbed into them. That it was to retain its heavenly pre-eminence, and its sacred separation: and to fulfil its office to human governments by renovating them to a new and higher life, and throwing around them an atmosphere of sanctity, by showing how in a smaller sphere and for temporal interests, they were God's vicegerents upon earth, even as it for the universe of spirits, and the weal of eternity, was the vicegerent also: nor that only; but His Son's Mystical Body, not to be identified with human parties, or capable of being even joined to them, without risk of pollution.

We have now done with Dr. Arnold. We repeat what we stated in the outset, that we speak of him as a theologian. He is certainly a remarkable production of our age. No other age, no other system, than the nineteenth century, and the Church of England, could have produced him. Nor could that Church have done so, under any other circumstances than those of the struggle and collision then and now going on within her. In the last century he would have been a Watson. In the next, God only can know, what he might have been. In Rome or Germany, he would have been an infidel. And if the Church of England kept him where she did, and will keep others too, there is then proof enough of God's presence and her Mission, the one in rich abundance, and the other very glorious. A Church which develops such a character, even with all its inconsistencies of belief, and its erroneousness of views, has something deeper and bitter, than a society which nourishes a Strauss or an Eichorn. While she, so many of whose spiritual rulers laugh within their masks, at her most awful dogmas, should not be viewed by any man as gifted with a Diviner lip, than she, who, amid whatever inconsistencies of teaching, was still the channel of such grace, as nourished up for a better world, so pure a heart as that of Arnold.

The body in which we have groaned "being burdened," in which we have often fainted and fallen back from "the law of the Spirit of life," in which we have been bowed down to earth with blindness, and deafness, and deadness of powers, and sense,—even that same earthly frame shall be full of life, and penetrated with the light of heaven. There shall be in it no more any law warring against the law of the Spirit; no division of the man against himself; no strife in the being of the righteous: but the glorious body shall be the glad minister of a holy will, and quickened by the pervading unity of the glorified spirit. And we know that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot "die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection."* Nay more: we shall bear the likeness of the Son of God, of whom we read, when He appeared to St. John, that "His countenance was as the sun shining in his strength."†—*Manning.*

* St. Luke xx. 35, 36. † Revelation i. 16.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXIII.

THE TWENTY-FIFTH ARTICLE OF RELIGION, which it is intended to consider in this Tract, is in the following words:—

"*Of the Sacraments.*

"Sacraments ordained of Christ be not only badges or tokens of Christian men's Profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."

In the first paragraph of the Article the *nature* of the sacraments is set forth, in the second the *number*, and in the fourth *the proper use to be made of them* in order to the full enjoyment of their benefits. The third may be considered as an appendix to the second, and contains a denial of the Romish tenet which puts seven ordinances on a footing of equality as sacraments of the Gospel.

Sacrament is not a Scripture term. It is of Latin military origin, having been applied to the oath of allegiance and fidelity taken by the Roman soldiers. It was in the early Church used to designate any sacred act or rite; but especially the more solemn rites of baptism and the Lord's Supper. This denominating as sacraments religious rites and ordinances generally, and more particularly baptism and the eucharist, would probably have never led to dissention and division in the Church. Among, however, the uncatholic deviations of the Church of Rome from the early and generally received evangelical system, was a change in this respect by selecting from among the ecclesiastical rites *seven*, including baptism and the communion, as peculiarly *sacraments*, withdrawing the term from all others. This was a part of the policy of that Church, to add, for purposes of increased honor and influence to the priesthood, to the dignity, awe, and assumed efficiency of sacerdotal administrations. To this end it would invest the other five ordinances with a share in those peculiar characteristics of Baptism and the Lord's Supper, in consideration of which Catholic faith and piety has never hesitated, and does not now hesitate, to regard them as eminently *holy mysteries*, by representing the seven as equally Christian sacraments, to the exclusion of all other sacred acts and rites, and thus derogating from the divinely established *peculiarity* of those mysteries, by raising other acts to an equality with them. Against this our reformers protested, and all sound Christians should also protest against the opposite unchristian expedient of aiming at that derogation by sinking the character of the same mysteries below that impressed upon them by the divine word, and allowing them little distinction from any other acts in which devotional feelings may be exercised, the divine favor sought, and the mind brought under the influence of religious habits, frames, and impulses.

Catholic verity, which is the Gospel system in its purity and integrity, is distinguished from both these extremes. It would detract from the peculiar character divinely impressed on the mysteries of our sacramental initiation into union with Christ, and of our preserving that union by dwelling in Him and having Him to dwell in us, through His own appointed sacramental eating His flesh and drinking His blood, neither by raising other rites to a level with them, nor by depressing them to a level with others. There is a *fundamental importance* in the means whereby men are originally made Christ's disciples, and thus taken into covenant with God, and in the means of continuing to be in Him which He has established in the sacrament of His body and blood, which gives them a character above all other rites, as imparting to these their Gospel significancy, sanctity, and efficacy. Without his thus being and continuing Christ's, no act of man can be truly Christian, or such as can be expected to be rewarded by the divine acceptance and blessing. Therefore are Baptism and the Lord's Supper held to be pre-eminently *Christian sacraments.*

That the number of the sacraments was made so prominent a point, at the reformation between the papists and the Catholics, must have been owing to the stress laid by the latter on the relative value and distinctive peculiarities of Baptism and the Eucharist, when compared with other rites and ordinances, and not to any particular regard they had for the term *sacrament.* This term was doubtless very largely applied in the early Church, and still is applied in our homilies to absolution, orders, matrimony, confirmation, and other rites; it being expressly declared, however, that "no man ought to take these for sacraments *in such signification and meaning* as the sacraments of Baptism and the Lord's Supper are."* In this twenty-fifth Article "those five commonly called sacraments" in the Church of Rome are said not to "have *like nature* of sacraments with Baptism and the Lord's Supper." In the Catechism, in answer to the question, "How many sacraments hath Christ ordained in His Church," the catechumen is taught to answer, "Two only *as generally necessary to salvation;* that is to say, Baptism and the Supper of the Lord."

One broad mark of distinction between these blessed ordinances and all others has been already noticed as existing in the fact of their having been connected by Christ with the very essence of the Gospel; being the appointed means, the former of *obtaining*, and the latter of *preserving*, that *union with Christ* which makes men Christians, and is essential to giving a Christian character to all other acts and performances, and commending them, through Christ, to God's acceptance and blessing. They are essential requisites to a true *Christian* reception of the ministries of absolution, confirmation, matrimony, and holy orders.

They are distinguished from these also by the mystery of material and earthly elements being in them made channels of spiritual and heavenly grace. The offering of prayer to God, the delivering of messages from Him, as otherwise, so also in the form of absolution, benediction, or official commission, the accompanying of these with the significant act of laying on hands, and the investing of religious contracts and obligations with solemn forms and ceremonies, are in such clear accordance with man's reasonable sense of the right and fitting, that what there is in them of divine appointment is a call, rather for thankfulness to God for having so kindly adapted the dispensations of His grace to our natural impressions, than for that strong faith which receives and follows divine appointment, with full confidence in its rectitude and efficiency, even though embracing requisitions of which it could hardly have entered into the heart of man to conceive. Such are the sacraments of Baptism and the Lord's Supper; the former being not merely that symbol of cleansing which the application of water to the person may very naturally be supposed to be, but the adoption of such use of mere water as makes it a means of conveying to the subject the grace of God which bringeth salvation through Jesus Christ; and the latter, being not merely an acting upon the very natural idea of a commemorative festival, but *such* a commemoration as involves the deep mystery of a required eating of the flesh, and drinking of the blood of THE ONE commemorated, and A SHOWING OF HIS DEATH, as well as a general celebration of the excellence of His character, the greatness of His services, and the extent and purity of His love for us; and thus the investing of mere bread and wine with the awful character of representing Christ our Sacrifice, and being the means of conveying and securing to us the spiritual and eternal blessings of His atonement.

Truly sacred and important, then, and of divine appointment, as we must regard "Confirmation, Orders, and Matrimony;" and surely as we may trust that duly administered and received, the first will be an important means of divine grace to nourish and invigorate the spiritual life, and the second confer God's own commission for ministering in things pertaining to Him; and right and proper as it is to look upon the Church's agency in the third as a means of heavenly benediction thereon; yet are they all of a character so materially distinguished from "Baptism and the Supper of the Lord," that it is right to regard these last as emphatically *the* "*sacraments of the Gospel.*"

As to "Penance," save as it includes the divinely appointed sacerdotal absolution, it is, as held by the Roman Church, a "corrupt following of the Apostles," *mingling* with the discipline set forth in their teaching, so much of superstition in practice, and error in doctrine, as that, so far from having a Christian claim to being a sacrament, it is eminently unchristian and unholy.

For "Extreme Unction," another of the Romish sacraments, a Scripture warrant will hardly be pretended. It is among the latest of those corruptions by which the Church of Rome forfeited its Catholic character, and rendered necessary that mighty agitation whereby the British Church threw off the yoke of papal subjection; and returned to its Catholic profession of the Gospel.

We may now consider the view given by this Article of the two sacraments of Baptism and the Lord's Supper. They are said to be "badges or tokens of Christian men's profession."

By baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven—in other words, *Christians;* and therefore, according to the twenty seventh Article, it "is a sign of profession, and mark of difference, whereby *Christian men* are discerned from others that be *not christened.*" And no one surely can read what our Lord says in the sixth chapter of the Gospel according to St. John, about eating His flesh and drinking His blood, without being satisfied that the partaking of that broken bread which St. Paul declares to be the communion of the body of Christ, and that cup of blessing which he declares to be the communion of the blood of Christ, is an indispensable evidence of our continuing to live in the Christian faith—a badge or token that we still profess to be Christian men.

It is therefore a principle of our ecclesiastical standards that none are Christians but those who have been christened or baptized; that then only men give the required distinctive evidence of continuency in the sincere profession of the Gospel, when they worthily partake of the Lord's Supper; and that consequently a wilful refusal so to do, is an abandonment, for the time, of their Christian profession.

The sacraments are also "sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him."

When God appointed the element of water to be the means of admitting us *into* His Church and covenant, He *thereby* made it, on its due administration, a *witness* of that His grace and mercy, a *pledge* that He will assuredly keep the promises He vouchsafes to make in that covenant, and His seal to the contract into which He then vouchsafes to enter with the individual baptized. Baptism being His own ordinance for discipling men, or making them Christians, He will certainly bless it to the producing of the effect for which He mercifully designed it.

So also, when He appointed bread and wine as symbols and representatives of the body and blood offered in the GREAT SACRIFICE, and by His holy apostle taught us that the Communion for which those symbols and representatives were provided is a *showing* of the death which consummated that sacrifice, He evidently made them witnesses, pledges, and seals, on their due consecration, administration, and reception, of the grace and mercy of which that sacrifice is the procuring cause to our race.

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* Homily "Of Common Prayer and Sacraments."

The sacraments are "*effectual* signs of grace, and God's good will towards us, *by the which* He doth *work invisibly in us*, and doth not only *quicken*, but also *strengthen* and *confirm* our *faith in Him*;" or, in the language of the Catechism, besides being *pledges* to assure us of *inward and spiritual grace*, they are *means whereby we receive the same*.

The water of baptism is not only a sign of purification, but an *effectual* sign—a sign accompanied with the grace and good will which it represents, even a cleansing, by pardon and justification, from sin, and a renewing and sanctifying of the heart and life by the blessed influences of the spirit of adoption; whereby God doth work invisibly in us, and not only quicken or excite, but also strengthen and confirm our faith in Him.

And so the elements of the Lord's Supper are not only signs of the nourishing and strengthening efficacy of God's grace and good will, but *effectual* signs—very means of the increase of that grace, which God will not fail to bless to all "meet partakers of those holy mysteries."

The Bible-Christian—he who takes the word of God for his guide, and is well acquainted with its blessed contents—need not be told that these the Church's principles and views respecting the sacraments of Baptism and the Lord's Supper, are in exact accordance with that inspired word. Human departures therefrom, may set up practical morality, or a received system of belief, or approved feelings, convictions, frames, and impulses, as signs and pledges of being Christ's. The deficiency of these, however, must be obvious from the Saviour's declaration that except a man be born of *water* and of the Spirit he cannot enter into the kingdom of God; from His consequent requiring of His Apostles that they should administer *baptism* as the means of making men His disciples; from the Apostles' accordingly urging those who importunately inquired what they should do to be saved, to repent and be *baptized*, and to be *baptized* and *wash away their sins;* and from their declaring that as many as have been *baptized into Christ* have *put on* Christ; that it is by being *baptized into the one body or Church of Christ*, that men are to *drink into the one Spirit of Christ;* and that God saves us according to His mercy by the *washing of regeneration* as well as the renewing of the Holy Ghost.

The same appears from the clear current sense of Scripture respecting the Lord's Supper. This sacrament was established *in remembrance of Christ*, as in general, so especially in that mediatorial character which lies at the foundation of all His relationship to us, and still more especially in the awful mystery of His sanctifying Himself, or devoting Himself as the Victim for the Sacrifice, when He constituted bread and wine as symbols and representatives of Himself thus offered. However, then, we may otherwise remember Him and His exceeding great love for us, *this* is a specially required way of doing so. Without it a very essential evidence which He demands of our remembering or owning Him is wanting, and we have therefore no claim to credit for sincerity in professing to do so. Faith in the Lord's death as an atoning sacrifice for our sins is essential to a true Christian profession. God's word requires that that death be shown, its occurrence set forth, and our faith in it manifested, by our eating the bread and drinking the cup which are the communion of His body and blood offered in that sacrifice. Without then discharging this duty, we fail in a positively required evidence of our acknowledging that death.

According to the Scripture, if we wish to enjoy the inestimable blessing, so essential to spiritual holiness and happiness here, and to the perfection of felicity hereafter, of dwelling in Christ, and having Him to dwell in us; and would look forward with well grounded hope to being raised up at the last day for the reception of this consummation; we must eat His flesh and drink His blood.*

Among the gross and grievous errors wherewith popery has corrupted the Catholic system of the Gospel, is its adding to the evangelical duty of rightly *receiving* the Lord's Supper—and indeed, in practical operation in an immense majority of cases, *substituting for* it—the mere *gazing upon* the consecrated elements, and the guilty adoring of them, in the idolatries and superstitions connected with *the elevation of the host* at the altar, and *the procession of the host* in the public ways, that men may fall down to it and worship it. Against such abominations the Church protests in this article and in the twenty-eighth.

Is it asked *how* the sacraments produce the great and gracious effects thus attributed to them in the Divine word? To the godly minded it is sufficient to reply that this is of the Lord. He has ordained that so it shall be; and we must submit to let His doing be marvellous in our eyes, if we would cherish the humble hope of having that indispensable qualification for his favor, being converted and become as little children. When we can save ourselves, we may do it on our own terms, and refuse the boon unless we can connect with it the privilege of having opened to us all mysteries and all knowledge. The humble, faithful, and confiding disciple of Christ finds in the true spirit of the Gospel a refuge from the presumptuous promptings of the natural heart, in the vain efforts, whether of Romish metaphysics to elevate philosophy to the heights of divine mysteries, or of Protestant rationalism to dilute those mysteries to the suiting of the tastes and feelings of any and every weak and erring judgment. What God has appointed he reverently accedes to. What God has enjoined he humbly and unhesitatingly obeys. What God has promised he confidently hopes for. He seeks mercy as God would have it sought, feeling that he is wretched and undone without it; nor stops to ask *why* the choice should be made of such means for such mercy, why *he* should use such means, or *how* the end can be *thus* answered.

One thing, however, he sees clearly written in the Bible for his learning—the truth distinctly presented in this article, that "the sacraments have a wholesome effect or operation *in such only as worthily receive the same;* but they that receive them unworthily purchase to themselves damnation, as St. Paul saith."

They are indeed badges or tokens of Christian men's profession. But that profession will avail them nothing unless its sincerity be manifested by a corresponding life and character. Their being Christians will not save them. They must be *good and faithful* Christians. The sacraments are, indeed, by God's gracious appointment, sure witnesses of His good will, and no one, no matter what his character, has a covenant-promise of that good will except through the sacraments; but it is of God's good will as Himself has revealed it; that is, as designed to be ultimately available only to the truly penitent, believing, and obedient. They are indeed effectual signs of grace; but of that grace the full benefits of which are promised to those only who receive it in the true spirit of evangelical faith, humility, and devotion.

The propriety of the Church's decision that "the baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ,"† it is not necessary now to vindicate. When they are brought to this holy sacrament, their qualifications for its meet reception are the spiritual and immortal nature which they bring into the world, the Blessed Saviour's declaration that of such is the kingdom of heaven, and His express command that they *should be* suffered to come unto Him. These qualifications, of which they are, of course, only passive subjects, are all that are required of them until they come of age to learn the nature of baptism, the obligations it imposes, the duties it requires, and the blessings to which it leads. Then their's must be the spiritual character and state required in adults for worthily receiving baptism. In children thus advanced this character and state are necessary to the continuance to them of the blessings sealed in baptism. In the *adult* recipient they are necessary to his immediate admission to those blessings. If the latter receives baptism without them, or after baptism falls from them, it will not *save him*;‡ unless by God's blessing, he truly repent and amend.

The privilege of Church-membership is indeed secured by baptism to all who receive it. But this will not in itself save those who have moral faculties to understand that the Christian "profession is to follow the example of our Saviour Christ, and be made like unto Him, to die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." The baptized must have their hearts and lives conformed to this profession, and thus walk worthy of the vocation whereunto that sacrament is God's agent in calling them, or it will profit them nothing. Rather, as baptism brings them into a state of covenant with God, the Christian who neglects to fulfil the conditions of the covenant, not only forfeits its everlasting rewards, but by thus slighting and rejecting the offered mercy of God, he greatly increases his guilt and condemnation.

And so, to approach the sacrament of the Lord's Supper without that discerning of His body, which consists in a proper view and meet participation of its holy mysteries, that is, in the faith, penitence, devotion, and charity of the Gospel, involves our being guilty of the body and blood of the Lord, and eating and drinking condemnation to ourselves.

Still it must be remembered that as the sacraments were ordained for the use of men, we cannot suppose that our Heavenly Father and most merciful Saviour would require a degree of preparation for them beyond our reach, or make them instrumental in imposing obligations which we cannot fulfil. No Christian ever yet applied, in true faith, penitence, and humility, to the means of grace accessible to him, without finding them blessed to his spiritual illumination and strength. If any one of you, beloved readers, is disposed to think himself excused from the ordinances of the Church, and especially baptism and the Lord's Supper, because of want of due preparation, let me beseech you to examine your own heart, (and that not lightly and after the manner of a dissembler with God,) and say whether you have used and are now using, honestly and seriously, all the means which God has put within your reach for attaining to the required meetness—whether there is not within you a lurking spirit of carelessness and indifference in religion—whether you really find in yourself as much earnestness in spiritual things as in those things which pertain to your worldly interests and enjoyment. Consider this whole matter as before God, and under the serious and certainly reasonable conviction, that the awful moment may be hard-by when it will be too late forever to discover that you have charged God foolishly by accusing Him of requiring of you more than He offered you the abundant means of ability to perform.

B. T. O.

For the Churchman.

Beneath the burning eastern sky
  The Cross was raised at morn:
The widow'd Church to weep stood by,
  The world, to hate and scorn.

Now, journeying westward, evermore
  We know the lonely Spouse
By the dear mark, her Saviour bore,
  Trac'd on her patient brows." *Keble.*

Dear Mr. Editor,—I was much pleased with a communication signed W. E. A., which appeared lately in your paper. The inconsistency of persons pretending to be so horrified at the bare sight of the Cross is well pointed out. Sectarians shudder at the idea of a Churchman venerating that blessed emblem of his religion—and to be "signed with the sign of the Cross" is to them a token of perdition. How strange! How inconsistent!

It is but a short time since, that, taking up a paper containing some *New England speech*, (I forget the author,) my eyes met the words—"that rock which we all venerate." Surely, thought I then, and more surely think I now, how *impiously inconsistent*, to venerate a rock because forsooth it had been touched by the hob-nails of a few poor Pilgrims; and to bury out of sight the Cross which bore the consecrated form of the Saviour of the world—to shun it as though to look upon it were death—and to cast up idolatry to them who dare even to respect it!

One of the New York papers, the other day, ventured to insinuate that if Episcopalians looked upon the Cross on Trinity Church spire as an object of veneration, and not, *as it really is*, an architectural ornament, they were guilty of nothing more nor less than *idolatry*. Would the Editor of that paper, I wonder, have any objections to venerating that *sacred rock?* Oh no! Well then, I venture to assure him that we have no objection to venerate an object infinitely more worthy of our love and reverence.

But, Mr. Editor, what a pity that we Episcopalians cannot boast of a general feeling of reverence among us for this holy emblem. Had Mr. R. "perambulated still further," retaining sufficient strength to reach the country seat and church of a certain Episcopal clergyman, perhaps he would have been somewhat cheered to find the people there not *wholly* given to idolatry, although he would have discovered that they are *partly* so. Here he would have seen the Cross reserved (it may be) for private veneration, but excluded from the public eye. Here he would find it in its true place, put to its true use, viz. "architectural ornament" and the adornment of pleasure-grounds. Here in vain would he look for it upon the spire or within the chancel—*over* the altar, *around* the altar, or *upon* the altar. Nay, should he have stepped in, a certain evening not *two* years ago, he might have heard an eloquent declamation, not against the *abuse*, (would that it had been,) but against the *use* of the Cross of Christ; while at that very time, not far distant, stood a Cross perched upon the top of a *well-house*.

Such is the inconsistency, such the wonderful ways of man.

But let us not complain of the open hostility which sectarians display against our every thought, word and deed. When we Churchmen shall think and act with unity—when we Churchmen shall all be brought to love and reverence the Cross, and to give it a due position in our Churches, then will those about us, ceasing to find among us men after their own hearts, learn that there is on earth an object more deserving their veneration than the Plymouth Rock; and with feelings of gratitude, veneration and awe, bow down their hearts to the *Cross of Christ*. CONSISTENCY.

New York, Aug. 18, 1845.

For the Churchman.

Whether Regeneration is in and by Baptism.

Mr. Editor,—It may not be amiss to premise, that Regeneration is a fruit of the Incarnation, a result of the Word made Flesh and the constitution of "the Second Man;" and consequently that before this event there was no such thing as Regeneration—as there was no such thing as the gift of the Holy Ghost till after our Lord's ascension to the right hand of Power, and His reception of "the promise of the Father." This establishes a striking distinction between the Jew and the Christian—between the gift and form of blessing to the subjects of circumcision, and the same to the subjects of baptism.

I believe that most men think there can be no difference whatever between the saved Jew and the saved Christian—that Abraham had *all* that a Christian can have; for Abraham and the prophets and fathers had the Holy Spirit, knew the forgiveness of sins, and trusted in One to come. If this be the whole of the matter, baptism and membership in the Church can confer no benefit or privilege above what the Jew had. Yet, whatever the Jew had (and he had sufficient for salvation) he had not the gift of the Holy Ghost, for that was bestowed on none till the Day of Pentecost. *The Jew could not have regeneration*, for no one could have it till The Man of whose mature personal manhood it is a fruit was constituted, and made capable of manifesting the Father in the fact of regeneration and begetting sons unto God, not after the flesh, but a spiritual seed partaking by regeneration of the Divine Nature. It is solely on this ground that the least in the Kingdom of God is greater than the greatest Jew. The one is a mere man on whom the Spirit may abide and sanctify him to God's service; the other has something additional, and infinitely greater. The one is a natural person partaking of but one nature; the other has the addition of being made a spiritual person, and partaker of the nature of the Father who regenerated him. One is a servant; the other a son and heir: one has an earthly inheritance only; the other inherits "all things"—even lordship over the earthly as a consequence of Divine Sonship. The one is simply a creature capable of all creature blessing; the other is lifted above mere creature into the region of the supernatural, and made one with God in the membership of Christ's body. There is also the natural body and the spiritual body—or "celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." One is to inhabit the earthly, and the other the heavenlies, and in fact be the very temple of God, which He will pitch among men, the "lively stones" of which it is the Christian's peculiar privilege to become.

But to the point proposed. Some contend that there is no connexion between baptism and regeneration; that the latter is in no case the consequence of the former. Such consistently assert that baptism does not constitute Church-membership: yet I have heard them admit that it is an admission to *outward* privileges. But Church-membership is not by regeneration, according to the law of family, parent, and child; and if regeneration is not by baptism, baptism is useless and a mockery. And as to *outward* privileges, it can confer none that are not attained by Church-membership. And indeed what mere worldly or *outward* privilege has the Church in her present condition to which pagans are not as freely admitted as Christians are? If that which happened to Cornelius and his household was regeneration, or being "born of the Spirit," why did Peter yet command them to be baptized? It could not be "for the remission of sins," for that is of course included in the fact of obtaining or receiving sonship. For surely no man can conceive that God would make of a sinner a son, and continue to hold him in unforgiveness. And there can be no reason why remission of sin and reception into favor are the fruit of baptism, but that baptism is the act of regeneration and adoption into the family of God.

Some assert the denial of regeneration in baptism by saying that it is *merely the outward sign* of inward grace. They admit that God has instituted it as a sign of grace: but they deny that grace accompanies the sign of it. But can such know the intent of a sign? Their interpretation of it makes God a liar. For instance:—I give a man a sign to assure him that I have deposited a gift for him in such a place: he goes, and none is there. My sign is clearly a lie. And just as surely is God's sign to us a lie, if he does not accompany it with the thing signified.

If a man puts up at his house the sign of a tavern, and the house be no tavern, the sign is a lie, and the man a liar and deceiver. If in this their sense of a sign, the consecrated bread and wine are mere signs, who can have any reasonable assurance of partaking of the body and blood of the Lord at all?

God's signs are not that such and such things have an existence and are possible somewhere, and under some possible conditions attainable; but as the outward parts or vessels containing and ready to convey exactly what they signify to every partaker without exception. It is solely on this ground that unworthy partakers are capable of profaning a sacrament, for they cannot profane (though they may mock at) what they do not partake of. No man can "turn the grace of God into lasciviousness" who has not received it; nor "quench the Spirit" which has not been given him. No man can lose a birthright, like profane Esau, which he never had; nor can a man have a Christian birthright unless he is "begotten from above." No one can be a disobedient son till after he has become a son; nor be punished for burying a talent never committed to him. The tares enjoy the same privileges with the wheat, for they grow side by side with them in the same field, are nourished by the same rain and dew, refreshed with the same breezes, are cheered and ripened by the same sun, and by means of the same grace and blessings are enabled to put on the externals of truth. They are equally made partakers of the Holy Ghost, and made to taste the heavenly gift, and to partake of the powers of the world to come, with the most faithful of God's children; and this is the sole ground of the terrible judgment that awaits their abuse of the gifts of God. The barren branches of the vine are as freely admitted to all the privileges of the vine as the most fruitful, or there could be no punishment in cutting them off, and no retributive justice in consigning them to the flames.

One puts forth a system (I think it is Waterland) to this effect, to wit:—That in no case does regeneration take place in the baptism of infants, nor in adults without certain prerequisite qualifications; and that where it does not take place either in infants or adults, their regeneration is suspended until such prerequisite appears. But this is making conditions which God has not made, and is therefore beset with many difficulties. It assumes that, in case of infants, regeneration cannot take place without certain intellectual developments, as if *the intellect in rational exercise* were the subject, and not the passive being and substance of the man; or as if one must have previous consciousness before he can be begotten; or could not be the recipient of the gift of life or of any grace without intellectual preparation and active faith. It supposes that God (by the Church and by parents) may be dealing with those as sons who are not sons; and requiring the natural branches to bear the fruit of the good vine before they are grafted into it, and be obedient as sons and heirs before they have power given them to become sons.

God reaps not where He has not first sown: and where He has not given the life of the new Man, (which constitutes regeneration and Church-membership in Christ's body,) nor made men partakers of the divine nature, He surely cannot deal with them as if He had. His way is, first to communicate the life, without which there can be no power; (and both the life and the power stand in that form of the gift of the Holy Ghost which is in regeneration)—and then to proceed in the nurture and training of the person so begotten; for the life is the root of all, and the foundation upon which to build up and enlarge in all future gifts and developments. The dead are dead and cannot act; and the life may also long lie dormant, as in seed before it is planted in the warm moist soil; and it may perish and bear no fruit.

But here is another weighty difficulty to this scheme. It is either regeneration or it is not. It cannot be, what the theory supposes,—neither one nor the other, but something between. If regeneration does not take place, the subject is certainly unregenerate; and if baptism be the means, it must be repeated or the subject must remain unregenerate.

But the Catholic Church has ever held rebaptism to be a profanation; and therefore has ever taught that in all cases regeneration does fully and completely take place in baptism, and consequently that the power of the Holy Ghost is ever present in God's ordinance to make that an undoubted fact which the outward administration indicates and declares. Regeneration is no more a matter of consciousness to the subject of it than is natural generation; and it is from the delusive importance that men have attached to frames and feelings and fleshly motions, that the heresy of rejecting the truth of baptism has arisen.

The Apostle addresses indiscriminately as saints, holy brethren, and beloved sons, all the baptised without exception: therefore, the objectors themselves being judges, he treats them all as regenerate. But he himself shows us that among these were very wicked and profane livers, whose sins brought disgrace and sore judgments upon the Church. And modern times might show us that the denial of God's ordinances to be *infallible means of grace* has led to things equally bad. I need not particularise. All men may understand who have witnessed the efforts to be "born again" in those scenes so common in times of religious excitement and the trickery of Revivalism. To detail these were alike unpleasant and unprofitable. Suffice it if we be taught the danger of forsaking God's appointed means of grace, and running after it to the vain devices of man or the delusions of the enemy. Every baptized person *has* a precious gift of God which is a savor of life unto life or of death unto death: a fearful consideration, but full of hope to the faithful.

CATHOLICUS.

For the Churchman.

Rev. and Dear Mr. Editor,—A few facts and observations in regard to the Church in the South West, may not be without interest to your readers.

Leaving Philadelphia last fall, during the session of our General Convention, near its close, we proceeded, with light hearts at the peaceful issue of the deliberations of that body, on our southern journey. Sped by steam we were carried rapidly onward across the interesting State of Pennsylvania, then beautiful with the variegated hues of autumn, to the Ohio river. A few days of delightful travel down this romantic, and, at times, magnificent stream, brought us to Cincinnati, the "Queen City" of the west.

But my "notes," I must not forget, are to be of the Church. Ohio has been termed, and not without reason, the "hot bed of fanaticism." Upon its soil flourish luxuriantly new religions without respect to their paternity or their character. Every *ism* obtains a hearing and gains converts in Ohio. Private interpretation is here carried out consistently to its legitimate result; hence the favorable reception of every new sect which springs up. Even the Church exerts but little influence in Ohio towards counteracting these evils, because her true conservative principles are so seldom exhibited by the ministry, so lightly esteemed by the laity. A nervous distrust seemed to pervade the minds of Churchmen—an indefinite and vague fear, that some dreadful monster, yclept, "Tractarianism," was abroad, and especially in New York, ready to destroy the truth.

One has only to witness the Ohio style of Churchmanship, its mode of operating, and its effects upon parishes and individuals—its legerdemain and its hysterics—to account for the state of things in that diocese, and to bless God that but few other portions of our country have so wretched a presentation before them of our faith and worship.

Episcopal prerogative, however, it ought to be remarked, *is* upheld on the one hand, with unfaltering energy—submitted to on the other hand, with an obsequiousness and even fear, which you might look for in vain elsewhere.

Ohio is a puzzle, Mr. Editor, not easily solved. Puritanism and high-toned prelacy are there combined in strange incongruity. Canons and rubrics are nothing; the dictum of an evangelical Bishop every thing. But though a puzzle, Ohio is potent, nevertheless, in instruction with regard to "the blighting influences" upon sound Churchmanship and religion, of its prevailing theological notions. The laity are bewildered in the din forever sounded in their ears by those who should be their guides in spiritual things. They fear to open their Prayer-books—distrust their brethren—are in perpetual apprehension for the purity of the Church; are shivering on the verge of dissent; thus the spiritual *personal* interests are regulated; suspicions are generated; censoriousness prevails; brethren are estranged from each other; parishes languish; thus proving again, what has often before been denominated in regard to parishes and dioceses, that "honesty is the best policy"—that a fair and manly course in Church matters will secure the blessing of God, and, as a consequence perpetuity, while a yielding of principle, and the adoption of the tricks and devices of worldly, or, if you please, *Protestant* expediency, will be followed by weakness and blight!

There are bright spots, however, even in Ohio—nor is Ashtabula the only one—where Catholic truth is loved and cherished. There are clergymen who love the Church *as it is*, and endeavor to spread her influences, and live up to her precepts. There are laymen also who are sound and consistent in their maintenance and exemplification of the doctrines and teachings of our standards. But it must be acknowledged that in the diocese of Ohio, *both* are literally and emphatically in a state *militant!*

Mississippi is an interesting diocese, having much to retard her progress, yet generally advancing, gradually though slowly, in numbers and strength. At present she is suffering the evil consequences of extraneous intermeddling, and of an attempt to make her a party in the controversy which *faction* is waging with principle. But the depression will be only temporary. A warm zeal and sound Churchmanship are characteristics of a large majority both of the clergy and laity. If the promoters of disorder will let them alone, permitting no "novelties" to "disturb their peace," either in the shape of foreign agents, or schismatical papers, all will be well. There was no Convention in the spring, you are aware, for want of a quorum. This failure was not regretted, but considered rather a good Providence, the almost unanimous sentiment being in favor of doing nothing at present. The late Bishop elect, though rector in New Orleans, was present; and a resolution was introduced, in an informal meeting of the few delegates convened, expressing undiminished confidence in his integrity, &c., but it did not pass. Indeed, there were but few murmurings and a very general gratitude, at the result of the General Convention, so far as its action related to this diocese. The persecution of Bishop Onderdonk seems to be perfectly appreciated among the people of this region. The laity especially, and with great unanimity, declare *that* proceeding to be, from its inception to its conclusion, a monstrous and unmitigated wrong! I know of seven gentlemen in a single neighborhood, who, before reading the trial, entertained the opinion that the Court must have decided right, but after perusing it expressed their conviction of the manifest iniquity of the proceeding, and of Bishop Onderdonk's innocence! They say, no jury would have decided as that Court did upon such evidence. They say, also, that *that wrong must be made right*.

FRATER.

For the Churchman.

"Overcrow."

Mr. Editor,—With thanks to your printer for his general and patient accuracy in putting my pieces into type, I beg to assure him that OVERCROW is an English word, and a very good one. In the end of the second paragraph of my remarks in your last paper, he makes me say "overcome" instead of "overcrowed:" and I wrote the word plainly too. Some seven years ago, in another periodical, I was defeated in a similar way; "overthrow" being imprinted when I had written "overcrow;" and not only so written in the M. S., but so corrected the proof-sheet. I must conclude therefore that there is some *imprimatur non* upon the word, decreed by the sovereigns of the press to whom we scribblers are so often indebted for aid. Yet Johnson gives it, from Spenser, (as a *v. a.*)—"to crow as in triumph:" and the triumph may be only assumed, as in the quotation there given: or it may be real; for there is no counterfeit but of genuine coin; and there would be no bulletins or *Te Deums* for victories claimed, if they were mute for victories won.—If, for example, any one offer testimony that Dr. W. Smith was a person who would "smuggle" catholicism into our Liturgy, he so far "overcrows" the testimony of Bishop White; and if the testimony be that of an honest man who knew him better, it "overcrows" that of the good Bishop effectually. Bishop White's evidence, purer and more deliberately accorded than that of nine tenths of the community, is neither *overcome* nor *overthrown*, but stands precisely as it did; only his judgment in the case, too lenient and confiding, is *overcrowed*. That event however will be long in coming.

Please add—

Par. 7. midway: for "on the 11th," read "on the 10th."

—— 10. midway: for "discriminately," read "discriminatively."

8 lines from the end: for "distinctly," read "distinctively."

Asking pardon for this intrusion, I remain your OLD FRIEND.

That "overcrowed" was *overcome* by the Provisional Editor, not the printer, conjecturally, not designedly, the M. S. being absent. *Sua maxima culpa.*

From the Gospel Messenger.

Diocesan Convention of Western New York.

Agreeably to notice, the morning of Wednesday the 20th, found the Bishop of the Diocese surrounded by many of his Clergy, in the Basement Rooms of St. Paul's Church, Rochester, whence, after robing themselves according to custom, they entered the body of the Church, where a large Congregation was assembled.

Morning Prayer was read by the Rev. Mr. Walker of Ithaca, assisted in the lessons by the Rev. Mr. Coxe, of Auburn.

The Sermon was preached by the Rev. Mr. Van Ingen, the preacher originally designed not being able to be present. The discourse was full of sound sense and of an excellent spirit, and which all seemed to value and enjoy. We hope to have this able sermon for publication in the Messenger.

After the Sermon the Bishop proceeded to the administration of the Holy Communion, in the service for which he was assisted by the Rev. Mr. Pitkin, who read a large portion of it. He was also assisted in the Distribution of the Elements by the Rev. Messrs. Pitkin, Meachem, Windsor, and Murray.

A large number of persons, in addition to the Clergy and other members of the Convention, partook of the sacred ordinance. The Bishop having pronounced the benediction and having taken his seat as President of the Convention, called the house to order. The roll of the Clergy was then called, and the certificates of the Laity were placed upon the Secretary's Table, and the Convention took a recess till half past 3 o'clock.

On the opening of the afternoon session the report of the Committee on the certificates having been made, and the House declared duly organized, it proceeded to the choice of a Secretary, when the Rev. Dr. Proal was declared elected by a large majority.

The rules of order of the last Convention were adopted, after considerable discussion, arising upon some proposed amendment, not however of any great importance.

The Bishop read his Annual Address, which was, though shorter than usual, exceedingly interesting, and in its allusion to the severe calamity that befel him at Bethany, was particularly tender and affecting.

As the Address was closed, Mr. Pierrepont offered a resolution embracing thanks to Almighty God for his great mercy in restoring our beloved Diocesan, and gratitude for the kindnesses and sympathies which had been so extensively manifested. This resolution was put without debate, and the loud and earnest affirmation unanimously given showed an emotion and fulness of heart that could not be mistaken.

The Address, together with the resolution, will be given in the Messenger as soon as it can be procured duly corrected.

The ordinary business of the Convention was carried forward. The whole number of Clergy present entitled to seats was 57. There were also present and invited to attend the sittings, 14 Clergymen belonging to this and other Dioceses. Ninety-seven Lay deputies were in attendance, representing fifty-two Parishes; and though there was much animated and earnest discussion, we have never attended a Convention of a better aspect, nor have we ever seen the business conducted with more order, good temper and decorum. And in this conviction we have the support of intelligent gentlemen who were present as spectators, and the number of such was not small, for the Court of Errors being in session at the time, afforded an opportunity for the presence of many of the prominent men of the State.

In the afternoon on Wednesday, the Hon. Judge Dayton, of Lockport, introduced a Preamble and Resolution, to the effect, that the Trustees of the General Theological Seminary, representing this Diocese in that body should be instructed to use all proper exertion to procure a special meeting of the Board of Trustees, with a view to the removal of Bishop Onderdonk from the professorship long held by him in the Seminary.

This resolution was introduced in a calm, dignified and exceedingly well tempered speech; and though it was very evident from the first, that a majority of the Convention held that the introduction of this subject was premature, improper and useless, still as it was before the Convention, there was a plain indication of a willingness to allow a full and free debate upon the question.

The hour of adjournment arrived, and the subject remained open for Thursday.

On Thursday morning, the 21st, after Prayers by the Rev. Mr. Wheeler, assisted in the Lessons by the Rev. Mr. Attwater, the calling of the Roll, reading the minutes, and the transaction of the regular order of business of the Convention, the subject of Judge Dayton's resolution was called up during the absence of the tellers on the Election of the Standing Committee, and Deputies to the General Convention.

Some progress was made in the debate, when the Tellers brought in their report, which was accepted, when it appeared that the old Standing Committee was declared elected by a majority of more than three fourths; and the former delegation to the General Convention, with the exception of one Clerical member, who declined being a candidate, was elected by about the same majority.

The House then took a recess till three o'clock, P. M.

The afternoon session was mainly occupied in the discussion of the Resolution of Judge Dayton. He was sustained by the Rev. Dr. Judd.

The speakers on the opposite side were the Rev. Mr. Van Ingen, who led the argument against the Honorable mover, and in a manner greatly to his own credit and the honor of the Church, Judge Monell, the Rev. Mr. Windsor, of Lockport, the Hon. H. Seymour, of Utica. A. Worden, Esq., of Canandaigua, and Dr. Loring, of Waterloo, participated on the same side with Mr. Van Ingen.

It would be out of our present plan, of a brief and hastily sketched report, to enlarge upon the merits of the several speakers, as we have little time or strength to dwell upon the subject; we can only remark that for decorous and amiable deportment in debate, we have never seen any thing more creditable to the several participants. While it was very easily seen that the Convention was fully ready, in a large majority, to have voted out the Resolution and Preamble, there was at the same time a readiness to conciliate the feelings of the minority, and the Honorable mover himself could not but have seen that he was indebted to the Christian kindness and courtesy of the Convention, for the permission that his Resolution might go upon the Journal; and we cannot but believe that he was almost ready to have withdrawn his proposition.

The final motion, to postpone the further consideration of the subject to the next Convention, brought up by Mr. Worden, and regarded as much in effect, like an indefinite postponement, or laying on the table, was passed by a *unanimous* vote, even the Honorable mover himself assenting to the same.

After some usual business and the reading of the minutes, votes of thanks for not "the *in*hospitalities" of the Church people of Rochester, as one of the Dailies had it—but for their very kind and constant attention, the Bishop addressed the Convention in a few pertinent and touching remarks; after which he invited all present to unite with him in offering up to Heaven a number of Collects from the Prayer Book, and then dismissed us with his blessing a little after six o'clock, P. M., and thus the Brethren separated, as Brethren should, and we believe on the whole in as calm and good a frame of mind as can be looked for in these days of agitation and widely diversified opinions.

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In connexion with the foregoing, we give the following letter:—

ROCHESTER, *August*, 1845.

Rev. and Dear Mr. Editor,—I this morning sent you a paper giving the account of the doings of our Convention. It may be relied on as essentially correct, though of course in some respects defective. I now add a few words, which you may regard as authentic.

Before the announcement of the elections of Standing Committee and Deputies to General Convention, Judge D—— introduced the resolution which was to test the sense of the Convention. Whilst the tellers were counting ballots (no short operation) the discussion proceeded, but was interrupted by the announcement. The old ticket was elected by overwhelming majorities: so strong the Diocese appears for right!—The motion of Judge D—— had been read before going to vote. The sound side here never had any the least organization; they now had none: but took the same ticket as for the last three years, excepting two members who could not or would not serve. The other side seem to have been completely prepared, at least they had printed tickets in circulation, of which we were not aware till the election. All ours were *written*. In the daily papers two articles were prepared, designed apparently to operate on the minds of the members of the Convention who might not rightly be informed in the case: still see the triumph.

In the debate all was dignity. In the report justice is not done to Speaker Seymour for his eloquent, forcible, and able vindication of the clergy, against the attacks on all sides, and his defence of the Trustees of this Diocese in voting as they did in the Board, because to have done otherwise would have been stepping in between Bishop O—— and future legislative and judicial action in a suspended case; and inflicting punishment in defiance of the tribunal which would say, Suspend your judgment; referring (I suppose) to the expected interpretation of the unintelligible sentence of the Court by a future General Convention. The motion I do not believe would have been entertained, or debate at all allowed, but for the great courtesy of the gentleman who offered it. It was probably not at all in order, the trustees being officers of the General Convention as well as the Diocesan; responsible through their reports to the former, whose the Seminary is, amenable to them, and being only nominated by the latter: and so, even if the doctrine of instruction be right, to be instructed by the former. Such at least is my opinion, and I give it as thinking the subject worthy of further investigation, and the principle of great importance. Very much in the debate too was not strictly in order according to parliamentary rules: and though all was apparently in good feeling, yet had any one been disposed to prevent debate, very much might have been arrested on this ground. But the President (the Bishop by the way was able to preside through-out) offered no check to the utmost freedom of debate, and the widest range and loosest rein possible was given by him. So utterly hopeless did the prospect of carrying this question seem, that the mover himself at length avowed his willingness to withdraw from the contest; and, but for others for whom he was acting, it is believed he might have done so. The final disposition of the matter should not be misunderstood. Mr Seymour was for indefinite postponement, or to lay it on the table, but did not so move, in order not to check debate. Mr. Worden moved to postpone it to the next Convention, simply as by him *explicitly stated* out of courtesy to the mover, and in order the more politely to get rid of the whole subject; it being understood that it would be in effect equivalent to laying the matter on the table. *This was most emphatically stated*, and on this point there could be no possible misconception; so well was it understood. It did not occur to us at the time that of this disposal of the question some use might be made by the opposition in other dioceses: as if we were *afraid* of laying on the table or of rejecting it on a direct vote. There was nothing of this fear: either of these methods might have prevailed by the strongest vote, and would have done so, but, as I said before, for personal respect for the mover. The postponement as passed is regarded as *virtually an indefinite postponement*, and no use can fairly be made of it.

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* St. John vi. 54, 56.

† Article xxvii.

‡ 1 St. Peter iii. 21.

You have seen in the papers, no doubt, the feeling and unanimous response of the Convention to the affecting mention by the Bishop of his accident.

Mr. Van Ingen's sermon was one of the noblest and best I had ever heard, and should be printed. In the debate he shone to the wonder of those who best knew him.

Mr. Worden and Judge Monell also took part very ably in the debate, and I am happy to say on the right side.

I shall only say in conclusion, that the action of our Convention exhibits the determination of Western New York to "let alone" those things in which she has no right to interfere as a Diocese, and leave the constituted authorities of the Church, to whom they appropriately belong, to settle them as they on consultation and deliberation may think fit.

Very truly yours, M. T. T.

The Churchman.

New York: Saturday, September 6, 1845.

At the late Convention of Western New York the following Preamble and Resolutions were offered by Judge Dayton of Lockport:

Whereas, the purity, the unity, and consequent prosperity of the Church, under the blessing of God, depend, in a great degree, upon the preservation of suitable discipline, and a proper deference and regard to the judgments and decisions of the constituted authorities of the Church; and when such decisions are regularly made, they must be held binding, and obligatory upon the Church in all her offices and departments, and upon all the institutions connected with and dependent upon her.

And whereas, The present professor of the nature, ministry, and polity of the Church in the General Theological Seminary of the Protestant Episcopal Church, on a trial had of certain charges preferred against him, before a Court of Bishops, convened for that purpose pursuant to the constitution and canons of the Protestant Episcopal Church, and under the authority of the General Convention thereof, on the 3d day of January, A. D. 1845, by the said Court, was adjudged guilty of certain immoralities specified in those charges, and sentenced to be suspended from "the office of a Bishop in the Church of God, and all the functions of the sacred ministry."

And, whereas, the design and object of said Seminary, its connection with and dependance upon the Church, the character of the duties to be performed, renders it improper that the present incumbent should continue to hold the office or to discharge the duties of said Professorship, and after said judgment and sentence has been pronounced and promulgated to the Church and the world—

Therefore, Resolved, That the several Trustees representing the Diocese of Western New York in the General Theological Seminary of the Protestant Episcopal Church, be requested and instructed to make all necessary and proper efforts to procure a special meeting of the Board of Trustees of said Seminary, to be called for the purpose of considering and acting upon the question of the removal of the said Professor from his said office, and that a copy of this preamble and resolution be furnished by the Secretary of this Convention to each of said Trustees, representing this Diocese.

This Resolution was certainly most extraordinary in its character. On the face of it it purports to be an *instruction* to the Trustees of the Seminary from Western New York to use *efforts* to procure a special meeting of the Board to consider and act upon the removal, &c. The questions involved were—1. The right of the Diocese to instruct at all. 2. To instruct the Trustees nominated by her to the General Convention and appointed by them. 3. The special instructions imposed on them by the Resolution. The report of the Debate in the daily papers is so defective that we cannot determine how fully these several points were discussed, or whether they were alluded to at all. Certain it is that a few hours debate in a deliberative body like the Convention were utterly insufficient to settle questions of so grave a character.

1. The General Right to *instruct* is doubtful. Of course every diocese has the right to send delegates to the General Convention, or other Assembly of the Church, to represent her particular views on a certain subject. This is very different from instructing them to vote in a *certain* way on points that may *subsequently* arise; when they have to determine as well for the interests of the Church at large as for the particular Diocese they represent. It is well known how often this question has arisen in reference to the Senators in Congress: some of the ablest of our statesmen and lawyers have wholly denied the right, and set at defiance the instructions of their several Legislatures as unconstitutional and a usurpation. We find too that Judge D. offered to strike out the word *instruct*, if objected to, so as to leave the resolution a simple expression of the sense of the Convention; thus the whole as to any *stringent* power would have been rendered a mere *brutum fulmen*.

2. Granting that the Diocese has power to instruct her Delegates to the General Convention, where she both nominates and appoints, it may be doubted whether she has a right to instruct the Trustees of the General Seminary, who are nominated but not appointed by her. They are not merely her officers, but the officers of the whole Church; they are to see that she has a *just* influence in the concerns of the Institution, but they are also to see that the interests of the Church at large do not suffer. They are chosen not year by year, but once in three years, among other reasons, to guard against the fluctuating counsels and varying opinions of bodies, which meet yearly, are merely local, and more popular in their character. If the principle involved in the resolution is allowed, the members of the Board will hereafter come together trammelled and constrained by local interests and petty party views; bound by instructions which may have proceeded from the brains of ignorant and designing men, and of the most discordant and impracticable character. These instructions will have to be strictly followed:—no deviation from them can be allowed. Consultation and debate may show them to be most injurious and even fatal to the interests of the Church, and prejudicial to the welfare of the instructing Diocese—yet they must be obeyed. Suppose for instance the removal of the Seminary to be agitated, and every Diocese to instruct her trustees to vote for the establishment of it within her own limits; they would be compelled to vote accordingly, (if the right be allowed,) and the question would never be settled.

3. If, however, the right be granted, the instructions should be clear and express, command something which may be constitutionally and lawfully done, and leave no room for misconstruction or disobedience—this is due both to the instructers and the instructed. If the emergency is so great as to require an exercise of the right, the thing enjoined ought of necessity to be done by those instructed, and they must, therefore, know precisely what they have to do. What is the instruction in the case before us? "To use all *necessary* and *proper* efforts to procure a special meeting of the Board of Trustees of said Seminary, to be called for the purpose of considering and acting upon, &c." What are necessary and proper efforts? and, How are they to be used? If the delegation from each Diocese could meet as a College, and had then the power of summoning special meetings of the whole Board, their duty in this matter would be clear. Western New York has 19 Trustees, and they would issue their fiat in solemn convocation. We have, however, in vain looked for any power of this kind—neither Constitution nor By-Laws have a word of the sort. Each one of the 19 is left at full liberty to determine for himself what are *necessary and proper efforts*; each one may have a different opinion and pull different ways, and if any one should decide that he would sit still and do nothing, having neither the power nor the right to take any active measures in summoning the Board, we do not see how he could be censured for neglect of instructions. They are good for nothing on account of their vagueness and uncertainty.

It is to be observed, further, that the Trustees are not instructed to *vote* for the *removal*. If they could agree on some plan of action for convening the Board of Trustees, and carry it into successful operation, and procure thereby a special meeting, their duty would be fulfilled. They might for good reasons to themselves, vote *against* the removal, and the instructions would be in no way violated. To be sure, the preamble states that the judgments of the constituted authorities of the Church are to be held binding when *regularly made*, and obligatory on all the institutions connected with and dependent upon her, and then goes on to state the finding of the Court, and the impropriety that the Professor in question should hold his place, but after all this the Resolution merely instructs the Trustees of Western New York to have a special meeting called, and there leaves the matter. What sort of instruction is this? What is the meaning of this "IMPORTANT MOVEMENT?" What does it amount to? It fails in the very point which was required to render it practical, if this was the object in view. Had the resolution passed and the meeting contemplated been held, every one of the 19 might have voted against the removal; and when called to account replied, "It is very true you instructed us, and we have complied with your instructions: by hook and by crook we got a meeting called, and we considered and acted upon the question of removal; your preamble stated that decisions *regularly made* bound the Church, and we found good reason to believe that the decision of the Court was irregularly made and was void in law, and we therefore concluded to defer obedience till it was passed upon by the highest Council of the Church." Will any one say that this is disobedience? Can instructions say one thing and mean another? be simple in their language, and command an impossible thing; but be in truth a trap for the conscience, and intended to promote objects very different from those which are apparent on the surface? In politics we have known such things to be done; and the Church is not destitute of politicians; and the servants of their Lord have need to "be *wise as serpents* as well as harmless as doves." And we are surprised that the Convention was so unwary as to suffer the postponement of this unmeaning Resolution to another Convention. To be sure, *there* it was expressly understood that this was equivalent to an *indefinite* postponement, but it may not be so understood *here*; and conspirators and demagogues may, if they will, in their dire necessities employ this postponement as a capital text for misrepresentation and falsehood, and as an engine for further attacks upon the Seminary and the Board of Trustees.

The debate was certainly of an irregular character, and confirms our opinion that the whole thing was designed for effect. The preliminary questions as to the right to instruct in general, and in this particular case, were left untouched, or at any rate merely alluded to. Judge D. plunged at once *in medias res*, avowing his wish for an expression of opinion, and assailing the Trustees of this Diocese, and the Bishop thereof, and thus involved the friends of justice and right in a defence of those functionaries; whereas the strictly parliamentary course would have been to make him prove his points, and demonstrate the necessity and constitutionality of the proposed resolution. Of course we are aware of the difficulty of enforcing these rules in an ecclesiastical body; and it would seem there were circumstances which rendered it desirable to suffer a disregard of these rules, and an *ultra* freedom of debate. We rejoice however that with all this the resolution was so powerfully opposed, and the impossibility of carrying it so evident, that the mover offered to withdraw it, and would have done so but *for others with whom he acted*. We understand this, for we have seen something of the same kind in our own Convention. We fully believe that Judge D. was courteous, dignified, and moderate in all that he said. Still the resolution, its bearing, and design, were the objects on which the attention of the members should have been fixed; and such a disposal should have been made of it, as would effectually have prevented any possible misinterpretation of the sense of the Convention. "Forewarned, forearmed;" let us take warning in season, that we may not fall into similar embarrassments, nor be entangled in the like toils of the adversary.

We are grieved to learn that the Rev. John Taylor, late pastor of the Church in Cuminestown, in the Diocese of Aberdeen, has been excommunicated by the Rt. Rev. Dr. Skinner, Bishop of that Diocese, for heretical doctrine and schismatical conduct. We find in the Southern Churchman nearly a column of ribaldry and blasphemy from the London Record on the subject; doubtless quoted by the Southern Churchman for the same reason, that the drunken Helot was exhibited to the Spartan youth, to show its readers the dreadful nature of sin. The London Record is conducted by the lowest dregs of the Establishment (in point of Churchmanship), assisted by sundry Dissenters; and it is not surprising, therefore, to find that it calls the venerable Primus of Scotland, Bishop Skinner, "a darkened old man," and a "northern frog,"—and stands up stoutly in defence of heresy and schism. The Southern Churchman gives no comments on these Satanic ravings, doubtless because the case speaks for itself, and must necessarily excite the disgust and horror of his Christian readers: still it might be well for him briefly to point out that these are the fearful results of a schismatical spirit, and to show how the wrath of God is revealed not only against those who *commit schism*, but also against those who *take pleasure in them* who commit it.

We have inserted on our fourth page the "Warning to the Public," issued by a Committee of the Edinburgh Bible Society, to which we referred a fortnight ago. It is certainly a singular document, and discloses some very extraordinary facts, if facts they are. Of course, as Churchmen, we think the charge of desecrating the Scriptures by binding up the Apocrypha with the Old and New Testaments utterly frivolous; but those of prefixing infidel prefaces, appending heretical notes, misapplying funds, and vitiating records to conceal the deception, are very serious, and require to be cleared up. Either the greater Society is in a very bad way, or the Committee of the lesser Society have deviated very essentially from the strict line of truth. Either horn of the dilemma is excruciating.

The Carey Monument.

We referred in our last to a defence of the Emmanuel Free Church, published as from authority in the Commercial Advertiser. We have seen nothing of a later date; and therefore consider it as embodying all that can be said on that side of the question. The communication is as follows:—

To the Editors of the Commercial Advertiser.

Messrs. Editors,—As one of the congregation of Emmanuel Church, I feel much indebted to you, and very grateful for the act of Christian courtesy which has placed in our hands the bitter denunciations and incorrect charges of "Veritas."—Had other editors extended to us the same kindness, much unpleasant feeling to all concerned might have been spared—and had your correspondent taken the trouble to call upon the rector or one of the officers of Emmanuel Church, he might have given you a statement to which the signature he has chosen would have been more appropriate.

Allow me, Messrs. Editors, to give your readers a brief and simple "statement of facts." I am informed that there was something said, when the purchase was made, about the organ and tablet being removed, whenever a new edifice should be erected by the parish of the Annunciation, but I have heard that there was no understanding that they should remain until then.

When the congregation assembled on the first Sabbath they occupied that building, it was discovered, to the surprise of those assembled there, that the organ had been removed, and the chanting and singing were performed without that appropriate and almost necessary accompaniment. In a few weeks after, it was observed that the tablet had disappeared, and it was supposed by all present, with three or four exceptions, perhaps, that it had been removed, as the organ had been, by order of the wardens and vestry of the Church of the Annunciation. On inquiring, I ascertained, however, that the tablet had been the cause of much remark, and that many inquiries had been made respecting it by visiters and strangers. Some, I was informed, had left the Church, (who had apparently come with the intention to worship there,) after they had read the inscription. Others had asked if Emmanuel Church was associated with the Church of the Annunciation. Some declined to take seats when invited, because they supposed it to be a "Puseyite Church."

Is it then surprising, Messrs. Editors, that some in that infant parish felt anxious that an object, which seemed to be a hindrance to many, should be removed from those walls, particularly as they were not acquainted with the excellent young clergyman whose name is there inscribed? The senior warden, having heard much said on the subject, (although he had no objection to the tablet, and no other than kind feelings toward the deceased or his friends) informed the junior warden of the Church of the Annunciation, that he feared it might be thought necessary, after a time, to take down the monument, for the reasons above given. This gentleman made no objection, provided the expense was borne by Emmanuel Church. Knowing the rector's feelings on the subject, the senior warden wished the tablet to remain until taken down by those who placed it there. It appears, however, that one of the vestry, zealous for the prosperity of the parish, without duly considering the consequences which might follow, having no party feelings to indulge, either way, without the least intention to "violate the sanctity of the dead," or dreaming of "baffled vengeance on the decomposing dust," and unconscious that he was committing an "act of unparalleled barbarity," having obtained the consent of one of the wardens and a vestryman of the Church of the Annunciation, procured the attendance of a mason, and with no other assistance than that of the sexton, and without the knowledge of any other officer of the parish, carefully took down the tablet, and placed it in the vestry room, and not "outside of the Church, or in other words, in the street," as "Veritas" affirms.

There were not probably three persons besides those who removed it, who knew of the circumstance until they saw the "untableted wall" on the following Sunday. I confess that I was much grieved to see that vacant place, for it is well known that there are many in our Church at large who are painfully sensitive on every subject connected with the name on that tablet; and there are many men who love excitement, and like Veritas gladly embrace an opportunity like this to awaken contention, and stir up party animosity. Why, Messrs. Editors, party spirit has not yet been once named among us. I presume it is not unknown to you that this is an infant parish, with some difficulties to encounter, although we have been much blessed thus far. The rector, who is absent at present, is known to be a man of amiable and kindly feelings, and no party man, although I should judge, from what I have observed, that he is a decided and consistent Churchman.

I have thus, Messrs. Editors, given you a "plain, unvarnished" statement of facts—(allow me to emphasise that word, "*facts*")—without an attempt to excite feeling of any kind, and without yielding to the strong temptation I feel, to indulge in a strain of severity while I reply to your correspondent. I trust he will receive a piece of salutary advice, which is, that should any thing ever occur again so shocking to him, he would seek an explanation from the right source, and thus follow the golden rule, "Whatever ye would that others should do unto you, do ye even so to them." I trust he will lay to heart the Divine precept, "Judge not that ye be not judged," &c.; and I hope that he will receive from others the charity he has failed to extend to the congregation of Emmanuel Free Episcopal Church—and I invite him and all others who are so disposed to come and worship with us "without money and without price."

Allow me to mention one *fact*, which I had nearly forgotten. So far from "that time" having been "selected" for the "gratification of malignant feeling," the melancholy circumstance alluded to (the death of Mr. Carey's brother,) was not known to the gentleman who caused the removal of the monument until the writer informed him of it yesterday. If your correspondent had signed himself "Truth" in plain English, I could not have believed that he thought any persons "calling themselves Christians" could be guilty of such an act of "wilful cruelty" as he has charged upon this people. *We* may now complain of "bitter persecution and outrage." R.

New York, Aug. 26, 1845.

We shall now make a few remarks on the above With the letter of "Veritas" we of course have nothing to do. Where he asserts any facts distinct from those stated by J. H. H. we shall leave him to stand upon his own merits.

In the first place why is the *organ* brought into the question: that and the tablet were two distinct things, and stood upon a very different footing. If it is intended to assert that the authorities of the Annunciation Church violated their agreement in removing the organ, and that therefore those of the Emmanuel Church had a right to *retaliate* by tearing down the monument, we deny this right. They had reason to complain of the conduct of the former, but none to violate the monument of the dead. It would seem from this, that there was some grudge or pique existing in the minds of the Emmanuel Church Vestry: but this is stoutly denied. We really hope the writer of this article is not a lawyer: if so, we pity his clients: he is a shockingly bad special pleader.

The authorities of the Church of the Annunciation deny in toto this allegation that the organ was to remain:—there was an agreement that the tablet should remain till a new church was built.

In the second place J. H. H. asserted, the tablet was removed because *disagreeable to some of the congregation.* The reply divides the objectors into three classes. Some who apparently came to worship, but read the inscription and left the church, we infer before the service commenced; some who asked whether there was any connexion between the two churches; and some who declined to take seats, when invited, because they supposed it was a "Puseyite church." Now if the vestry had had proper feelings, they would have cared nothing for these objections. If people were foolish and wicked enough to leave the church because there was a tablet on the wall, they might leave St. Mark's for the same reason;—no regard should have been paid to them. To those who asked as to the connexion, a simple negative might have been returned. The third class were the worst of all; they would not take seats because it was a "Puseyite church:" "Poor souls! they could not worship God, because an inscription on the wall told that a holy Deacon in the Church had died at sea!" as J. H. H. justly observes. Was not this party spirit, and that of the worst kind? and yet we are told that party spirit had nothing to do with the matter. 3. If these wicked people had been left to follow their own devices, it would have been the height of injustice to charge the Emmanuel Free Church with what they could not help. But observe that we are next told that some *in this infant parish wished the removal of what seemed to many an hindrance*, &c. Thus they were partakers in their wickedness. 4. Then come the negotiations between the authorities of the two Churches; and it is claimed that the Junior Warden of the Annunciation *agreed to the removal, if the other Church paid the expense*—it was forsooth a mere question of dollars and cents! But the Junior Warden, as we are informed, emphatically denies the truth of this statement: he says he told them that if they took it down, they must do it on their own responsibility, and *wrote* to this effect, not trusting to a mere verbal message. Where is this letter, if written? Let it be produced by those who have it. 5. Again, if one of the Vestry, without leave or license, "took the responsibility" of the removal, what measures have been taken by the Rector, Wardens, and Vestry of the Church in consequence? Have they censured the act, and published to the world their disavowal, or have they sat tamely by, approving it in their hearts as the doing away with an "hindrance?" If they continue inactive they have made themselves accessories after the fact. If they have taken measures for laying the odium on the shoulders of him who ought to bear it, let us know what they are. 6. We are told this is an "infant parish." An infant parish, however, is not the same with an *infant school.* Those who compose the latter are children, "not knowing their right hand from their left," and therefore not the subjects of moral responsibility. It would indeed be cruel to charge these with party spirit, dear little innocents. But the Vestry of the Emmanuel Free Church are not infants, but grown up men, shrewd, calculating, business men, "of like passions" with others, and well versed in the world's ways. As respects them, therefore, the plea of *infancy* is overruled. And is it not astonishing that they should commit a deed like this to please a few, *very few*, people? The idea is absurd. The feeling against that inoffensive tablet must have been strong and general; powerful enough to outweigh in the minds of the Vestry all considerations of reverence, and make them decide, whether directly or indirectly we know not, that *what seemed an hindrance should be removed.* It is the existence of this evil spirit that J. H. H. protested against, and exhibited in so masterly a manner; and we cordially thank him for his courage and generosity. Wholly unconnected with this Diocese, he had no feeling of party spirit to indulge, but felt that truth and justice had claims which could not be gainsaid or resisted.

Since the above was in type we have received the following resolutions with a request for their insertion. Of course we readily comply, and are glad that this step has been taken, though at a late day. Had it been taken immediately after the removal of the tablet, no difficulty would probably have arisen. It is to be observed, however, that the Vestry of the Church of the Annunciation positively deny that any consent, express or implied, was given by them to the removal.

For the Churchman.

At a meeting of the Rector and Vestry of Emmanuel Church, N. Y., held Sept. 3d, 1845, the following preamble and resolutions were unanimously passed:—

Whereas various reports have got abroad concerning the removal of the tablet in memory of the Rev. A. Carey, from Emmanuel Church, N. Y., on the 18th July last; reports very erroneous in themselves, and highly detrimental to the welfare of this parish; in order to disabuse the public mind as to the connection of this vestry and congregation with said removal, by an official declaration on the subject, therefore,

Resolved, That the Rector, Churchwardens, and Vestrymen of Emmanuel Church, N. Y., were not concerned in said removal of said tablet; (which was done by one vestryman in a mistaken and unauthorized zeal for the pecuniary interests of the parish, and not from any personal ill-will or party feeling,) and that said removal took place without our knowledge or concurrence; that it is deeply regretted by us, and entirely disapproved of, as evil in tendency, and wrong in principle.

Resolved, That a copy of these proceedings be sent for publication to those papers which have inserted accounts of the said removal, and also to the father of Rev. A. Carey. (Signed)

E. A. NICHOLS, *Rector*,
JOHN B. CHACE, Jr., *Clerk*.

N. B. The vestryman alluded to in the above resolution, having been present, entirely concurs in the expressions there used; and has only to add, that he has no party views or prejudices, and has not been influenced by such, nor by *any clergyman*, nor by any layman of influence, in this matter; but merely by the impression received from the reports of the sexton concerning the tablet, &c., and by the apprehension that the liberality of a few persons might be hindered by the retention of it in the Church. And although he believes that in what he did his feelings were kind, and his motives pure, and that he had received a sufficient consent from the Vestry of the Church of the Annunciation; yet he hereby expresses his sincere regret at having transcended his powers as a member of a corporate body, and that in so doing, he so needlessly wounded the feelings of Mr. Carey's friends, and brought undeserved odium on the parish he sought to serve.

G. B.

For the information of those who may not have the Constitution and Canons of our Diocese at hand, we reprint the first Article which relates to the meeting of the Convention:—

ARTICLE I. There shall be a Convention of the Protestant Episcopal Church in this Diocese on the last Wednesday in September in each year, in such place as shall be determined by the Bishop for the time being, or in case of his inability to act, or of a vacancy in the Episcopate, by the Standing Committee. In the event of the prevalence of any epidemic disease, or for other sufficient cause, occurring after the designation of the place of the meeting of the Annual Convention, the Bishop, or in case of his inability to act, or of a vacancy in the Episcopate, the Standing Committee may appoint another place for the meeting of the Convention.

Acting under the Article the Standing Committee designated St. John's Chapel in this city as the place of meeting.

ARTICLE VI. A Secretary shall be chosen upon the assembling of the Annual Convention, from among the members thereof, who shall remain in office until the meeting of the next Convention. His duty shall be to take minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Convention which may be in his possession. It shall also be his duty to give due notice to each Minister and Vestry of the time and place appointed for the meeting of the succeeding Convention.

Pursuant to this Article, the Secretary has given the Notice which has appeared in our columns for the last two weeks.

Clerical Changes.

The Rev. J. S. Davenport, formerly of St. Paul's church, Newburyport, Mass., having removed to Oswego, in the Diocese of Western New York, and taken charge for the present of Christ church in that village, requests papers and letters to be directed accordingly.

The Rev. George Jarvis Geer having accepted a unanimous call from the Vestry of Christ church, Ballston Spa, N. Y., desires that all letters and papers intended for him be directed accordingly.

The Rev. D. V. M. Johnson requests that all letters and papers for him be directed hereafter to Sayville Post Office, township of Islip, Long Island.

To Correspondents.

"Consistency," "A Layman," and "Claremont" have been received.

We are glad "A Constant Reader" has called our attention to the facts he mentions—we fully agree with him.

"A Word in Season" is well named, and will be attended to.

"Presbyter" and "Bede" in our next.

Calendar.

September.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. }
19. } Ember-Days.
20. }
21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

October.

5. Twentieth Sunday after Trinity.
12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Notices.

ANGLO-AMERICAN FREE CHURCH.—Divine service, according to the rites and ceremonies of the Church, and with a view to the formation of an ANGLO-AMERICAN FREE CHURCH, *for the more immediate use and benefit of* BRITISH EMIGRANTS, will be held on Sunday next, the 7th, in the morning at 10½ o'clock, and in the afternoon at 3½ o'clock, in the large and commodious Room of the MINERVA, No. 406 Broadway.

SEATS FREE.—The attendance of all persons interested in the success of the undertaking, as well as of English Residents, and British Emigrants with their families, is hereby very earnestly requested.

ST. GEORGE'S CHURCH, BEEKMAN STREET.—This church will be closed in the afternoon of the FIRST Sunday in every month, and opened for divine service in the evening. Service to commence at 7½ o'clock.

There will be a lecture in the church, preparatory to the Communion, on the Friday evening before the first Sunday in every month, at 7½ o'clock. Sept. 1.

☞ The Rev. FORDYCE M. HUBBARD, Rector of Christ Church, Newbern, N. C., will preach on Sunday evening next, 7th inst., in the ANGLO-AMERICAN CHURCH, No. 406 Broadway. *Seats free.*

Divine service will commence at 7½ o'clock.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A regular monthly meeting of the Board of Managers of this Society will be held on Monday evening next, 8th inst., in the Sunday School Room of St. Clement's Church, at 7½ o'clock.

Sept. 6. THOS. P CUMMINGS, Rec. Sec'y.

NOTICE is hereby given, that the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held on Tuesday, September 23d, in the Sunday School Room of St. John's Chapel, at 5 o'clock, P. M.

Aug. 26—4t JOSEPH HUNTER, Sec'y.

☞ The next Annual Convention of the Protestant Episcopal Church, in the Diocese of Ohio, will be held in Christ church, Cincinnati, on Thursday, the 11th of September, 1845. JOSEPH MUENSCHER, Sec'y.

Diocesan Convention.

Notice is hereby given that the ANNUAL CONVENTION of the Protestant Episcopal Church in THE DIOCESE OF NEW YORK, will assemble in ST. JOHN'S CHAPEL, in the City of New York, on WEDNESDAY THE TWENTY-FOURTH DAY OF SEPTEMBER next, at TEN O'CLOCK in the morning. BENJAMIN I. HAIGHT, Sec'y.

New York, August 20, 1845.

☞ In accordance with Section 5 of Canon II, the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

MISS SAGAR and MISS BALLOW will reopen their School for Young Ladies, at No. 10 Albion Place, Fourth st., on Monday, September 8.

MRS. OKILL, No. 8 and 10 Clinton Place, (8th street,) will be in readiness to receive her pupils on Tuesday, the 16th of September. Aug. 30—8t

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 27th of August, the Treasurer has received the following contributions:

From St Stephen's ch, Wilkesbarre, Pa, per Rev R B Claxton, one third, for Ohio, and two thirds for Illinois, $18 75; St James's ch, Livingston, Alabama, being 50 cts from each communicant, per Rev J J Scott, $15; St Matthew's ch, Jefferson co, Ky, per L P Maury, Esq, $20 20; a member of the Church of the Annunciation, N Y, $50; through E Wilcox, Esq, R A in Phil, from W P D, $10; St Gabriel's church, Berks co, $2 75; male S S of St Paul's ch, Phil, $15; St Paul's ch, Phil, per Rev Mr Newton, of Jews mission, $25; St John's ch, Bellefonte, $3 37; Christ ch, Pottstown, Mount co, $10; All Saints' ch, Paradise, $13; St James's ch, Kingsessing, half, $13—total, $92 12. Total, $196 07.

THOMAS N. STANFORD, Treasurer,
Sep. 3, 1845. 139 Broadway, New York.

The Treasurer designs forwarding a box to Nashotah in a few days, and will receive any articles which the friends of that interesting station may desire to transmit. Books and family stores are much needed.

FOREIGN MISSIONS.—Since his report of August 27th, the Treasurer acknowledges the receipt of the following amounts:

Subscriptions by the Bishop of Georgia from communicants of St Paul's ch, Augusta, Ga, for the support for five years of two youths in schools in Africa, second instalment, $40; St Andrew's ch, Harlem, N Y, per Rev Mr Abercrombie, $3 32. Total, $43 32.

J. SMYTH ROGERS, Treasurer,
New York, Sep. 3, 1845. 69 Wall-st.

We the undersigned do gratefully acknowledge the receipt of $50, from Major John Beach, U. S. Agent for the Saxes and Foxes in Iowa, through the Rt Rev J Kemper, D D. Also by the Rev M Hoyt, $2 94, being a communion offering of the church in Green Bay, W T.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, W. T., 16th Aug, 1845.

Contributions to Sailor's Mission for months of July and August, 1845:

S Livingston, 1; John H Ruckle, $1; J F Randolph, $2; Joseph Lawrence, $5; Mr Westray, $2; John Warren, $2; Thomas W Thorne, $2; John Ward, $10; Robert Ray, $5; N B Smith, $2; N J Elliott, $2; Christ ch, Brooklyn, per Rev Dr Stone, $43 80; from a Protestant Episcopalian, per T N Stanford, Esq, $25; Mrs J A Rowed, London, $10; from ladies of Grace ch, Jamaica, L I, per Rev W L Johnson, $50—$162 80.

Annual Subscribers—Capt H W Ogden, $2; Professor Drisler, $2; Thomas P Cummings, $2; E Haight, $2; Jos. R Brown, $2; Floyd Smith, jr, $1; Wm Poole, $2; John V Cox, $2; John Ruckle, $2, H S Ronth, $2; E P Clay, $2; J R Morewood, $2; C S Bowne, $2; Jas. S. Aspinwall, $2; Schuyler Livingston, $2; J W Fowler, $2; Henry Whittemore, $2; F S Winston, $2; Samuel L Cornell, $2; Sidney Cornell, $2; C Du Bois, jr, $2; Henry P Marshall, $2; R H Hopkins, $2; D M Stebbins, $2; F T Peet, $2; G C T Seaman, $2; Nathan Babcock, $2; Geo C Collins, $2; Jas. S Sanford, $2; Samuel D Babcock, $2; Geo S Easton, $2; A B Thompson, $2; Helen M Webb, $2; C Louisa Weeb, $2; J Watson Weeb, $2; Rev Dr Robertson, Fishkill, $2; J M Tillott, Fishkill, $2; Miss M R Green, $2. Total amount, $237 80.

B. S. THOMAS, Treasurer P. E. Church
Mission Society for Seamen,
New York, Sept. 2, 1845. 23 William st.

THIS DAY PUBLISHED. No. 1. Price 50 cents—APPLETON'S LITERARY MELANGE.

The multiplication of readers necessarily demands new and enlarged supplies of works adapted to their various tastes and pursuits; productions which shall enlighten without corrupting, interest without any tendency to pernicious emotions, and commingle the "poetry of life" with descriptive accuracy and the philosophy of truth. Many volumes now are constantly issuing from the press of the lighter calibre, biographical, historical, and illustrative of mankind in the form of tours and delineations of society, which are neither ephemeral nor destined for immortality; but which inculcate valuable information for present usefulness. Those narratives especially are referred to which are adapted to the families and individuals who scrupulously reject every work, however specious and attractive, which inculcates irreligious opinions and practices either by precept or example.

The Publishers of the proposed "Literary Melange," believing that there is still ample space for a uniform series of superior productions in the less erudite departments of popular literature, which shall distinctly be characterized as combining amusement and instruction with moral benefit, therefore have resolved to present to their friends and the public a miscellaneous library adapted for popular reading, equally suited for the recreation of the scholar and the man of business, after their more arduous toil has ended; and to edify and enlarge the mind of their junior domestic associates. The limits of selection will be uncircumscribed; and the choice will be decided entirely by the manifest excellence of the work, the importance of the topics, or the proofs of genius and talent developed. The Publishers now offer, as the first volume of the series,—

GERTRUDE; A Tale by the author of "Amy Herbert," edited by the Rev. W. Sewell, B. D.

D. APPLETON & CO.,
Sept. 6 Publishers, 200 Broadway.

NOW COMPLETED—THE HOLY BIBLE, with Patrick, Lowth, and Whitby's Commentaries complete in four large imperial 8vo volumes, full bound in cloth, good style, price $16, or if preferred, in 60 numbers at 25 cents each.

☞ The value of this edition consists in the fact that the Text accompanies the Commentaries, thus adapting it to general use.

A list of valuable testimonials, all expressed in terms of high commendation of this truly excellent work, may be seen at the publishers.

Any person who will furnish the names of five paying subscribers or become responsible for that number, shall receive the sixth copy gratis; and for ten paying subscribers he shall receive two extra copies, and in the same proportion for any number of names furnished. Published and for sale by

Sept. 6. WILEY & PUTNAM, 161 Broadway.

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. BARRY and Mr. RUFUS LOCKWOOD, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

MISS SELLECK'S BOARDING AND DAY SCHOOL, corner of Court and Butler sts., Brooklyn, will reopen, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D, J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INGLESIDE FEMALE SEMINARY—Rev. REUBEN RILEY, Rector; Mrs. EMILY GIBSON, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

A LADY who has taught Music for eight years with much success, both in schools and in private families, wishes to increase her present number of pupils the ensuing fall. She would like to attend one or two schools in the city or its vicinity. Satisfactory references given. Cards of address may be obtained at this office. Aug. 23—$4t

A CANDIDATE FOR ORDERS and Graduate of an Eastern College, will be glad to meet with an engagement to teach for a few hours every day, either in a Classical School or privately. Address "Yale" at this office. Aug. 16—x

True Knowledge.

What is TRUE KNOWLEDGE? Is it with keen eye
Of lucre's sons to thread the mazy way?
Is it of civic rights, and royal sway,
And wealth political, the depths to try?
Is it to delve the earth, or soar the sky?
To marshal nature's tribes in just array?
To mix, and analyse, and mete, and weigh
Her elements, and all her powers descry?
These things, who will may know them, if to know
Breed not vain glory. But o'er all to scan
God in His works and Word shown forth below;
Creation's wonders, and Redemption's plan;
Whence came we, what to do, and whither go:—
This is TRUE KNOWLEDGE, and "the whole of man."
Bishop Mant.

The Works of God.

Trace Nature's course; each step the Maker tells!
His majesty the glorious heavens declare;
His all-pervading breath the expanded air;
The roaring sea His might, which hers excels;
Earth and her sons, each vein with life that swells,
Sentient or senseless, His providing care,
Wise, powerful, good, which formed them as they are,
And still preserves: a host of miracles,
Unnumbered, vast, unceasing! Look around;
Look to thyself, thy frame, thy soul: the sign,
Where'er thou look'st, of reasoning power is found,
Forecasting will, intelligent design;
Deem Nature not their author; nor confound
With His own laws the Lawgiver Divine.

From the English Churchman.

English Religious Books before the Reformation.

NO. I.

It requires no little expense of time and trouble to become conversant with the manners and opinions of our forefathers in one of the most important periods of our history, whether civil or religious, viz. the fifteenth century. I speak, of course, of inquiries made from original sources, and not of that information (so-called) which may be obtained second-hand from compilations, abridged histories, sketches, and the whole tribe of similar puerilities, whose great merit is, that each may be as speedily forgotten, as its successor may be procured.

Among the numerous branches into which the history of that period can be divided, there is none of which people in general are so ignorant, and on which they entertain such unjust prejudices, as its religious literature. It really is a fact, that there are not a few, though otherwise perhaps tolerably well-informed, who have, as it were, made up their minds, that before the æra of the Reformation, or, at any rate, before printing became general, there were no such things as religious books in common use or circulation; always excepting the Holy Scriptures, and the Missal, which last convenient title they suppose to include all the Service-books of the Church. Others, again, and this a larger class, have an idea that even though there were some religious books, yet they were utterly worthless, full of idle tales, or exaggerated truth, or heretical doctrine. Hence is it, that when, by a good providence, one so taught and so untaught, happens to hear some passages read from a religious work of the early date we speak of, he can but express his wonder, and own them "not to be so bad;" or say, "really, after all, they knew something in those days;" or confess, if he is open to an honest conviction, that the practice of Christianity did not awake in England, after a slumber of centuries, for the first time in 1547.

Now, this is owing, in a great measure, to two causes:—one, the extreme rarity at present of the books themselves: though formerly numerous, though edition followed edition in rapid succession, and scarcely was one house without such consolation, yet the lapse of somewhat more than 300 years has swept almost all of them away. Common accidents, the death of owners, the neglect of heirs, the carelessness of servants—these have had their usual influence: and, more than all, the fanaticism which accompanied the Reformation, was especially directed against books which kept up in any way the memory of ancient holy rites, and penitential duties, and the necessity of good works: so, men having found a new love, the old *Ars bene vivendi et moriendi* was thrown contemptuously away, and the *Scale of Perfection*, or *Pilgrimage of the Soul*, were odious to those who looked only for the easy doctrine which could be found in a *New Way to Heaven*, or *Pilgrim's Progress*.

And next; these old religious books being so rare, that even if he would, not one inquirer in a thousand either knows where, or has opportunity to refer to them, people have been driven to the common works which pretend to give account of their contents and object. It has, most unhappily, been the fashion of the last century, for writers of almost every sort, to vie with each other in the amount of abuse which they could bestow upon authors whom very properly, though meant in ridicule, they call *monkish*. Whether the subject before them be the habits and customs of those times in general, whether it be more particularly its literature alone, one and all, with scarcely an exception, have their fling at them if they can. I would instance in two such works, which are in almost every body's hands. One, the *Typographical Antiquities*, edited by the Rev. Dr. Dibdin. This has superseded, with great injustice, the far more valuable previous edition by Herbert. Though its catchpenny character may be therefore more apparent, it cannot be matter of regret to any one that its reverend editor was stopped at his fourth volume. However, there it is, and, *proh pudor*, a book of reference! What character does he give of the religious books of the fifteenth century and the beginning of the next? "Vapid insipidity," "marvellous nonsense," "burlesque imagery," "silly histories," and such like, occur in his descriptions of every one of them; and we have no hesitation in saying, that in the great majority of cases, this is either the result of ignorance, or wilful intention to misrepresent.

It is not necessaay to speak without exception: we must not expect to find these early books entirely free from many things which we now (from whatever cause) consider trifling, or erroneous. But Dr. Dibdin's account of them is utterly untrue. Many are altogether free from any objection: of others the good far overbalances the doubtful: and as a whole, their aim was to exalt the glory of God, and further the salvation of men, by means well suited to the times, and we may be sure, blessed by His good Spirit, to whom all events were then referred.

The other book of common reference in these matters to which I have alluded, claims to give an account of the "Manners and Customs of the Monks and Nuns of England," *Fosbrooke's British Monachism*. Let us hear his opinion. "Divinity," we are told, "consisted in forced and ridiculous allegorical interpretations of the Scriptures; and these, and other religious works of the most *bizarre* kind, were thought to expiate sins. The lessons in the Portiforium of Sarum, the poems of the Saints' lives in the Golden Legend, show, amidst innumerable authorities, that this *quibbling divinity** lasted many ages." Speaking of a certain allegory: "It is a most insipid production: but not more so than innumerable volumes of Divinity manuscripts." And so the old tales go on; until, in his charity, the author sums up, by assuring us that, "the monks preferred Ovid to Augustine, and Ulpian and Trogus to the Gospel of Christ; and practised desultory reading, not to instruct themselves, but to get rid of the day."†

There can be no doubt that no man would have dared to pronounce such a judgment, except upon the almost certainty of not being detected: the religious works of the earlier English Church were a safe peg, apparently, upon which to hang as many slanders as might satisfy the taste of the day, and increase the sale of publications.

But I propose, in this and succeeding communications, to examine some few of these condemned books. Every reader who takes any interest in the subject may satisfy himself, from the extracts I shall give, that whilst, upon the one hand, all is not gold that glitters, so, on the other, we must not take for granted that all that is abused deserves it. One thing I believe to be most true: that if perhaps all are not ignorant, who have written unfavorably of the mediæval English Church, her practices, her worship, or her literature, yet that those who are ignorant, do, as a matter of course, both write and speak ill and contemptuosly about her.

There is a reason why no one should despise the old religious books, which I am sure will be equally powerful to give an especial interest to all inquiries about them. It is this: that, whatever their merits may be, they suggested (not for one only, but for many successive ages) matter for private meditation, gave examples by which every man might regulate his actions, comforted the afflicted, advised the powerful and rich, alarmed the sinner, and consoled the penitent. The merchant and the noble, the parish-priest in his parsonage, the monk and nun in their quiet cloister, were equally indebted to their teaching, and acknowledged their authority. In the monasteries also, during the hours of refection, they were read aloud to the assembled brethren. If, then, we condemn them, we condemn the ages in which they were read and written; we may not say so in express words, but we fall little short of asserting, that there was then no real Christianity; if there were no godly precepts, there were no godly deeds: if no holy teaching, there was no holy life. But let us rather remember this, that there is not a class of literature which so suddenly changed its tone, its character, and end, as did England's religious literature in the sixteenth century. The old books disappeared; new ones took their place; and where, we may ask, are the evidences of improvement, in that land once so fruitful in Saints, so munificent in her charities, so constant in her offices of devotion?

I shall defer giving an account of any particular work until my next: at present I shall merely add, that the early printers in England did not neglect to supply the demand which existed, as quickly as their skill in the new art would permit them. We may form a judgment also as to which were the most popular of the day: those would naturally be chosen first. Before the year 1530 there were at least 300 English works upon religion printed. This will give some notion of the vast number of copies which were spread abroad; to which must be added, the manuscripts; for these latter were equally useful; until the malicious edicts which accompanied the suppression of the monasteries accomplished their almost entire destruction. Caxton printed about 40 volumes altogether, (i. e. extant now,) of which nearly one-half were religious; including the *Directorium Sacerdotum*, the *Golden Legend*, and the *Liber Festivalis*, which are also of the class of Service-books.

M. B.

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* The Italics are his own.

† It may be as well to add, that Fosbrooke's book cannot be depended upon in matters of fact: he was ignorant of the A B C of his subject: *e. g.* he confounds the crozier and the pastoral staff, the chasuble and cope, &c. &c.

From the Church Chronicle.

Warning to the Public.

British and Foreign Bible Society.

The Edinburgh Bible Society was for many years one of the most zealous supporters of the British and Foreign Bible Society, and contributed to its funds upwards of £20,000. At length it was discovered that the officers and agents of that Society were carrying on a system of abuse unparalleled in the history of any religious institution. While from year to year reiterating in their Reports that they circulated only the pure Word of Life, they were desecrating the Holy Scriptures by intermingling the Apocrypha with the Sacred Books,—prefixing to their versions infidel prefaces,—and appending heretical notes, in direct violation of the fundamental rule of the Society. These, and other charges, were proved by evidence the most unexceptionable: and the Edinburgh Bible Society was in consequence compelled to break off their connection, and to enter their solemn protest against such proceedings.

Since that time the Edinburgh Bible Society has been quietly pursuing its object, by circulating the Scriptures at home and abroad, but was compelled again to come forward in defence of pure Bible circulation, in consequence of an agent having been recently sent from London, who not only held a public meeting of the Auxiliary to the British and Foreign Bible Society here, but waited upon many of the friends of the Edinburgh Bible Society with the view of convincing them that all the abuses of the British and Foreign Bible Society were done away, and that all ought now to rally under its standard. In addition to this it was widely rumored that some of the most influential members of the Committee of the Edinburgh Bible Society were fully satisfied with the manner in which the affairs of the British and Foreign Bible Society were now conducted. Many of the supporters of the Edinburgh Bible Society were, in consequence, at a loss what course to pursue, and mistakes were daily occurring in the payment of their contributions. In these circumstances, the Committee felt it their duty to publish a warning, in which they renewed their protest, not only against the former proceedings, but against the course at present pursued by the British and Foreign Bible Society.

In the former advertisement, that Society is charged with indirectly promoting the circulation of the Apocrypha, by associating with, and giving support to Societies on the Continent which openly and avowedly adulterate the Scriptures, and circulate as the Word of God lying fables and traditions of men. It is true that the Bibles sent to those Societies are bound; but it is evident that these grants enable them to devote their own funds to the wider circulation of the Apocrypha. What should we think of the morality of a Company in London which stood connected with foreign merchants who were known to vend as wholesome food what they had previously adulterated with poisonous ingredients? The English Company might truly allege that they supplied their correspondents with good provisions, but if they knew that this enabled foreigners to enlarge their nefarious practices, and tended to maintain their credit, would their conduct be justified by any right thinking person?

Had there been no other reason for continuing their protest against the proceedings of the British and Foreign Bible Society, the Committee of the Edinburgh Bible Society have no hesitation in asserting that these apocryphal alliances fully justified the friends of the Bible in Scotland in withholding their countenance and support. The Edinburgh Auxiliary of the British and Foreign Bible Society appear to be aware that this part of their conduct is incapable of being successfully defended, for in their recent advertisement they have entirely omitted this charge; but till they can show that their parent Society has broken off its connection with those who systematically desecrate the Word of God, the people of Scotland will know what weight should be attached to the assertion, that "the British and Foreign Bible Society have adhered with the strictest fidelity to the rules laid down in 1826 and 1827." The Apocrypha is indeed excluded "from the Scriptures circulated by them;" but they strengthen the hands of those so-called "Bible Societies" which corrupt the Word of God, by circulating the Apocrypha as a part of the Scriptures of truth.

In the recent warning, the Committee of the Edinburgh Bible Society reminded the public that the British and Foreign Bible Society do not acknowledge God, by asking his blessing upon their meetings. The impropriety of this is extensively felt in England by many who still adhere to the British and Foreign Bible Society. We are taught in all our ways to acknowledge God, and only in so doing can we expect His blessing.

The warning also referred to the countenance given to Popish errors in the versions of the Scriptures at present circulated by the British and Foreign Bible Society. The Auxiliary have availed themselves of a trifling inaccuracy in some quotations from these versions, partly arising from typographical errors in a publication received from London, and partly from confusing extracts from a pamphlet of the Rev. T. H. Horne,—entitled "Popery, the enemy and the falsifier of Scripture,"—with a quotation from one of the versions of the British and Foreign Bible Society, which, in the publication referred to, were placed in juxta position. But, after all, these mistakes were rather verbal than real. For example, what is quoted as the contents of Mark xiv. is, in reality, the heading of Luke xxii.; again in Acts xiii. 2, "were offering the sacrifice of the mass" ought to have been, "were offering the sacrifice to the Lord." But how could this be understood by a Roman Catholic otherwise than the sacrifice of the mass? In like manner, what is a Roman Catholic to understand by "do penance," except to submit to some privation as an atonement for sin? "She shall bruise thy head" is necessarily understood in Popish countries as denoting the victory of Mary. "Adored the summit of his staff" is as certainly considered as a warrant for the worship of images; and "have recourse to one of the saints,"—in the mind of a follower of the Pope,—encourages the rejection of the one Mediator, and teaches him to look to some of the saints for the benefit of their intercession.

Having referred to these trifling inaccuracies, by which the Auxiliary has endeavored to divert attention from the grounds on which the Edinburgh Bible Society still adhere to the protest which, from time to time, they have been compelled to enter against the corruption of the Sacred Canon and the temporizing conduct of the British and Foreign Bible Society, the Committee of the Edinburgh Bible Society repeat that this protest is founded upon distinct and undeniable charges, which the Auxiliary have not even attempted to rebut.

The Committee of the Edinburgh Bible Society have at length obtained copies of the versions now circulated on the Continent by the British and Foreign Bible Society, and they are prepared to prove by reference to the passages already quoted, and also to a variety of others, that the conduct of the British and Foreign Bible Society is calculated to foster some of the more pernicious errors of Popery. In what language, for instance, can transubstantiation be more plainly taught than in the heading of Luke xxii., in the Portuguese version of the New Testament? "consecrates the bread and wine into His body and blood, and ordains the apostles priests." We have here indisputably the sacrifice of the mass, and the appointment of priests to make the offering.

The Committee of the Edinburgh Bible Society would rejoice to witness a thorough reformation in the proceedings of the British and Foreign Bible Society; but so long as that Society promotes the circulation of the Apocrypha—so long as it continues in alliance with those who oppose pure Bible circulation, and countenances Popery by publishing versions which sanction its most deadly errors—it would be an abandonment of duty to resume the friendly cooperation which formerly subsisted between the Societies.

Whether this controversy, which has been renewed by the aggressive movement of the British and Foreign Bible Society shall be prolonged, rests with that Society, whose agent is at present travelling through Scotland in order to procure for it, at the expense of the Edinburgh Bible Society, the restoration of that confidence which it so justly forfeited. Should it be found necessary, the Committee of the Edinburgh Bible Society are fully prepared to recur to the grounds of their separation from the British and Foreign Bible Society. They have not forgotten the desecration of the Word of God by an intermingled Apocrypha,—infidel prefaces and Neological notes,—the misapplication of the funds,—the vitiation of the records to conceal the deception,—together with the formal protest of some of the most influential office-bearers and members of the British and Foreign Bible Society, against giving up the circulation of the Apocrypha. These, and a variety of other malversations which have been brought home to the Managers of the British and Foreign Bible Society, besides the countenance still given to Apocrypha Societies, and to the false doctrine of the Man of Sin, fully vindicate the line of conduct which the Edinburgh Bible Society have felt themselves compelled to adopt.

GRAHAM SPEIRS,
ROBERT S. CANDLISH,
J. A. HALDANE, *V. P.*
PATRICK CLASON,
WM. H. GOOLD,
ROBT. HALDANE, *Sec.*

"We meet in this world with a faith more gallant, fine and delicate, than the plain and homely belief which I have described; a modish and courtly faith it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names, that I cannot stand to number them all now. It is called a casting of ourselves upon Christ, a relying on his merits, a shrouding ourselves under the robes of his righteousness: and though sometimes it is called a going to him for salvation, yet there is this mystery in the business, that you may go, and yet not go; you may go, and yet stand still; you may cast yourself upon him, and not come to him; or if you take one little step, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed a resting, not a travelling grace. And such a grand secret there is in it, that a man may rest before he stir a foot; he may lean on Christ, and approach no nearer him than he was before; he may lay hold on him, and yet remain at the greatest distance from him. It will carry you to the end of your way, before you are at the beginning; the very first step of it is to stay yourself; the beginning of its motion is to be at rest. The multitude goes in crowds in this wide road: the voice of the people cries up this as the only way to heaven. All the wicked men in the world are well contented to take this journey, which may be finished at one step; and to run this race, which may be accomplished in a breath, and for which the last breath in their body may as well serve as any else. There is no man but he lays hold of Christ; and having heard that this is faith, do what you can, it is not possible to beat off his hands. There is not a soul so wicked, but it applies to itself his righteousness, and fancies all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to heaven. They rest on him, and him only, for salvation. They rest on him so solely for it, that they are loth to stir a foot to contribute any thing towards it. They would have him take all the honor of the business to himself; and are desirous to do not so much as one good action, but leave him to do all, and impute his doings to them. Thus they imagine themselves to be the only advancers of free grace: and they think there are none but they that set the crown upon Christ's head."—*Bishop Patrick.*

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings o this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

LIFE MEMBERSHIP ONE DOLLAR—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore. a9–3tx

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ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. ANTHONY TEN BROECK, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access ey the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

TERMS—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

EPISCOPAL ACADEMY OF CONNECTICUT. This Institution is under the direction of a Board of Trustees appointed by the Convention of the Diocese, of whom the Bishop is ex-officio President. The Principal is a Presbyter of the Church, and has made arrangements to receive into his family all pupils whom their parents may desire to place more particularly under his charge. It will be his constant aim, and the aim of those associated with him to impart to all intrusted to their care a truly intellectual and religious education.

The Academy is situated in Cheshire, a beautiful, quiet, and healthy village. There are three terms in the year of fourteen weeks each. The first beginning on the first Thursday in Sept., the second on the first Thursday in January, and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families for $1 75 per week, exclusive of fuel and washing. Those in the family of the Principal will be charged $50 per term for board, tuition, washing, fuel and lights.

For further particulars apply to the Principal,
Aug. 16—$3t S. B. PADDOCK, Chesire, Conn.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. JAMES SUCH, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, T. B. Fearing, Esq., C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. HUBBS & CLARKE, will re-open on Thursday, the 4th day of September. Aug. 9—5t$

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. SPENCER, A. M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

REFERENCES.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The regular Academical year will commence on the 1st of September, after the Summer Vacation.

The number of Pupils being limited in the *Day School*, vacancies will be filled as they occur.

For *Boarders* and *Day Boarders* who are entirely distinct and separate, applications will be received at any time.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

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FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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